

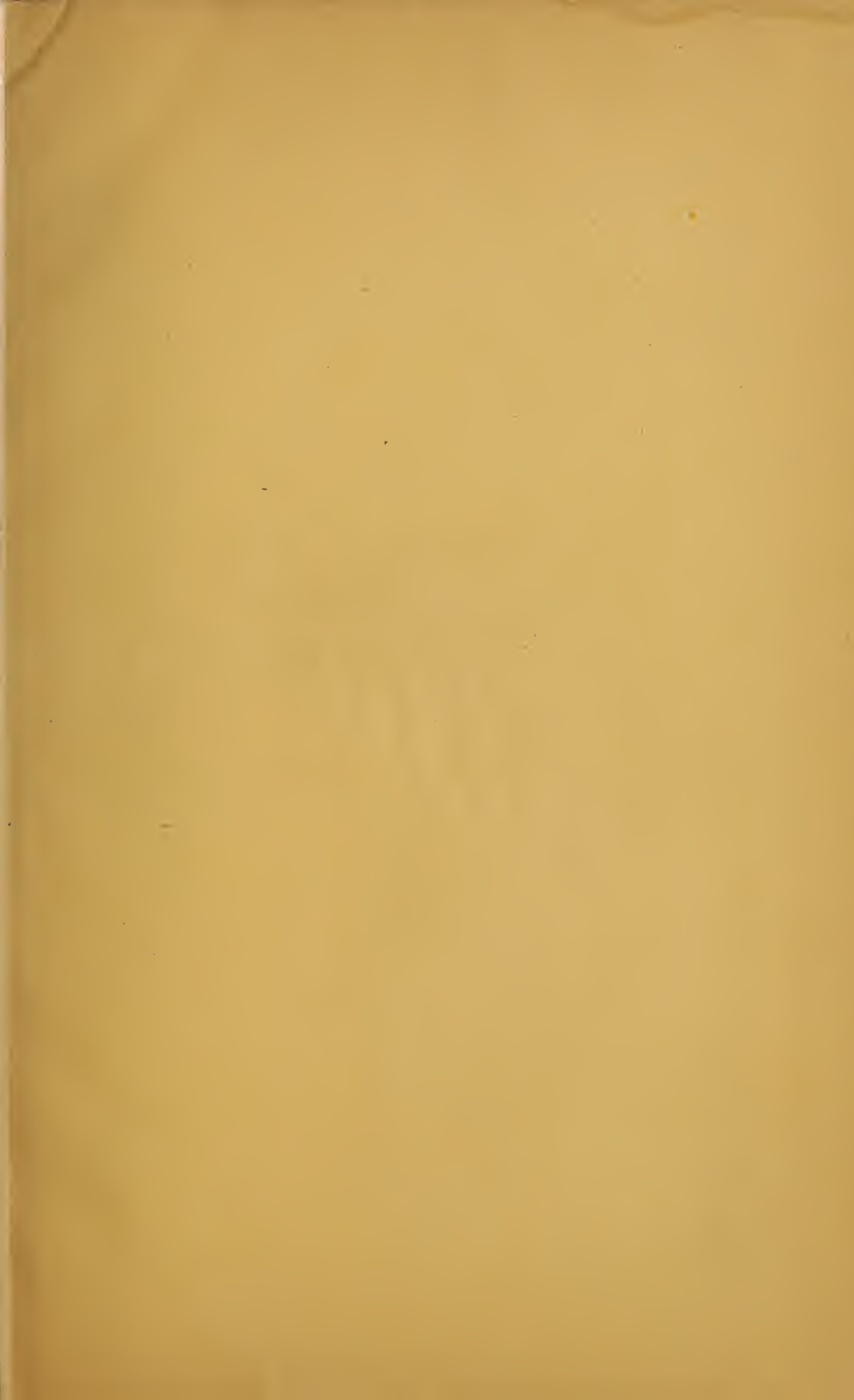
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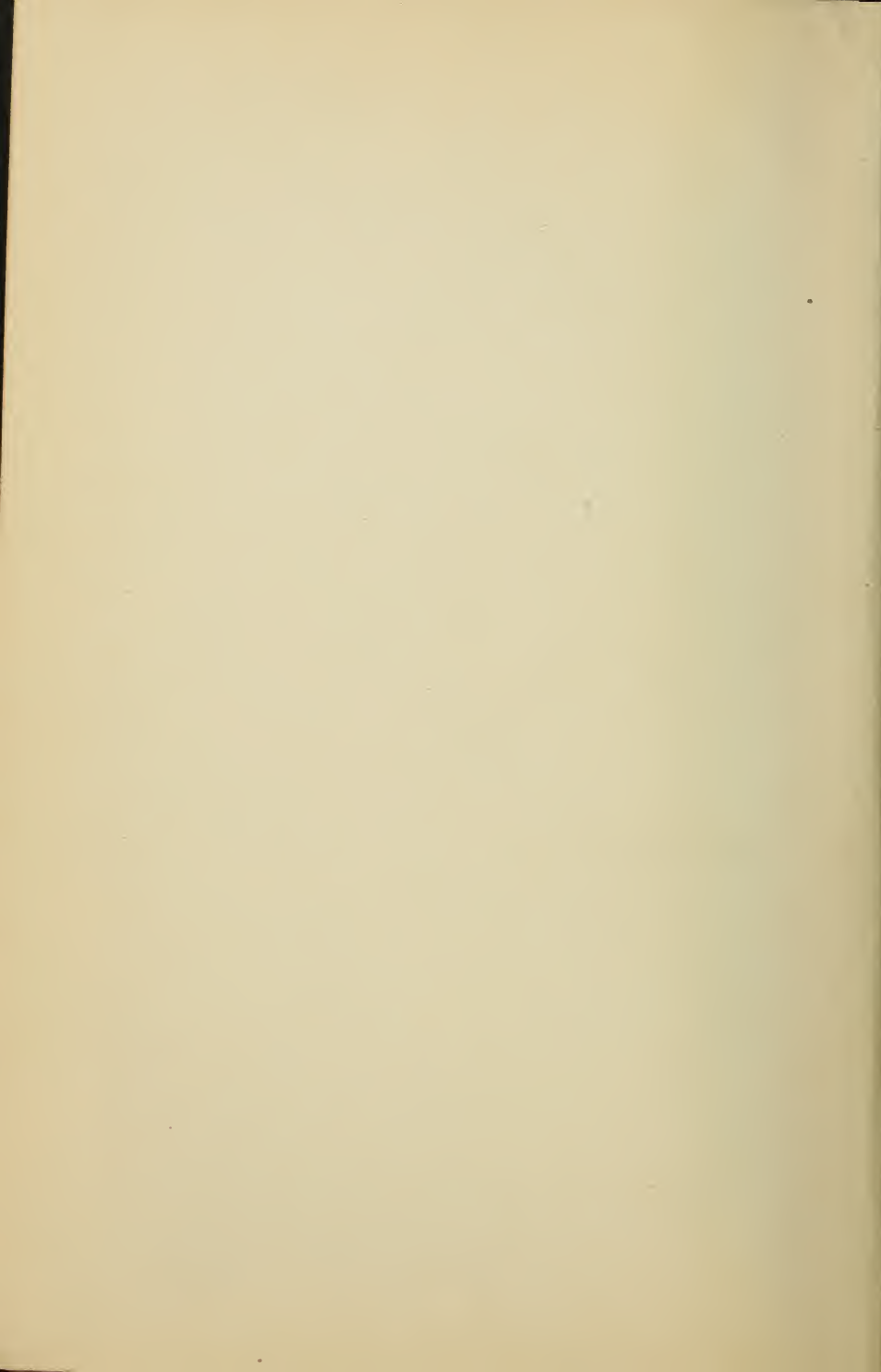
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TRACTATUS HIEROGRAPHICUS;

OR, A

TREATISE

OF THE

HOLY SCRIPTURES.

BY

RICHARD CLARIDGE.

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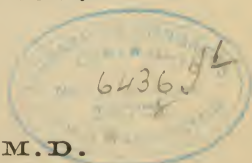
Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of Me.—JOHN, v. 39.

And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.—II. TIM., iii. 15.

Quanti hodie putant se nosse literas, et tenent signatum librum, nec aperire possunt, nisi Ille reseraverit, Qui habet clavem David, Qui aperit et nemo claudit; claudit, et nemo aperit.—HIERON. IN EPIST. AD PAULINUM, Tom. 3. Translation of this, page 86.

SECOND AMERICAN
FROM THE
SECOND ENGLISH EDITION.

NEW YORK:
STEPHEN WOOD, M.D.
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ADVERTISEMENT.

THE present is deemed a fitting time for the publication of a New Edition of this unique and instructive Treatise.

The work has been revised: redundant words have been dispensed with, and the Greek and Latin quotations made by the Author mostly omitted; but his translations of these, and references, are all retained. These changes, it is thought, are improvements: and as not an idea, or sentiment conveyed in the book has been altered, or expunged, the present publication may justly be regarded a copy of the original treatise, essentially entire.

To preserve somewhat the antique style of the work, as first issued in 1724 at London, and reprinted and published there in 1751, some of the old orthography is adhered to, and a free use made of capital letters. The notes and explanations signed W., are by the present Editor.

Believing that some may desire to know more of the Author, than is contained in the Preface by J. B. [Joseph Besse]; a brief sketch of his life is subjoined.

Richard Claridge was the eldest son of William

and Isabel Claridge, of Farmborough, in the County of Warwick, and was born there in 1649. Advanced in "Grammatical learning, and ripe for University studies," in 1666 he was entered at Baliol College, Oxford, in the 17th year of his age. In 1668 he went from Baliol College to St. Mary Hall, in the same University. "Here he gained the reputation of being a good orator, philosopher, and Grecian;" and in 1670 took the degree of Bachelor of Arts.

He subsequently supplied the Cure of Wardington, and in 1672 was ordained Priest in the King's Chapel at Westminster. In 1673 he was inducted to the Rectory of Peopleton, in Worcestershire, and in 1676 he was admitted Master of Arts.

He continued Rector at Peopleton about eighteen years; during which time, he wrote and published several books. He left Peopleton in 1691, and became united with the Baptists. While in connection with them, he also wrote and published some works.

In 1697 he joined the religious Society of Friends; and continued to reside in London until the year 1700, when he removed to Barking, in Essex, where he kept a boarding-school for some years. In the beginning of the year 1706 he removed to Edmonton, in Middlesex, and after about a year's continuance there, removed to Tottenham, where he soon had a considerable school. In the

latter part of the year 1713, having a competence, he gave up his school, and removed to George's Court, near Hick's Hall, London, in the compass of Peel Monthly Meeting of Friends; where he resided for the remainder of his life.

From the time of his union in Christian fellowship with Friends, until near the close of his life; embracing a period of twenty-six years, he was very actively and usefully engaged, in preparing and publishing numerous works; mostly in the interests of the Society. He thus became noted, as a learned and able writer.

He was also eminent as a minister of the Gospel. In a Memorial of him, issued by Peel Monthly Meeting, it is stated that his ministry was sound and edifying; pressing all to purity and holiness of life; that giving up in faithful obedience to the Light of Christ inwardly manifested, they might come to witness the full and free remission of all their transgressions, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, the one Mediator and Advocate with the Father, and the propitiation for the sins of the world.

His Christian gravity, tempered with a natural affability and sweetness of disposition, rendered his conversation among his friends and acquaintances, profitable and delightful.

His piety towards God, his love to his neighbor,

the truth and justice of his words and actions, made him as a light in the world; and gave forth a testimony to the Truth, in the hearts of others.

In his own family he was an example of virtue; an affectionate husband, a loving father, a kind and gentle master. He was frequent and fervent in supplication to the Lord, for the preservation of himself and household, in the way of Truth and righteousness.

He was charitable to the poor, not only among Friends, but others. He visited the fatherless and widows in their affliction, and was careful to keep himself unspotted from the world.

He died in the Faith and Hope of the Gospel, on the 28th day of the 2d month, 1723, aged about 74 years; and was interred in Friends' burial-ground, Bunhill Fields, London; his remains being attended from Peel meeting-house thither, by a numerous company of his friends and acquaintances.

S. W.

NEW YORK, 5th Month, 1878.

THE PREFACE TO THE READER.

GRATITUDE to the deceased Author's memory; justice to the Society of the people called Quakers, of which he was a member, and a regard to the publick good, were the motives of publishing this Treatise; wherein that People's Doctrine of the necessity of the internal illumination of the Spirit of God, upon the minds of men, in order to a true and saving perception and understanding, of the divine mysteries contained in the Holy Scriptures, is confirmed by a cloud of witnesses; both Ancient and Modern. A work, which the intelligent peruser will find sufficiently setting forth its own usefulness, and Author's Abilities; and therefore needing no prefatory encomiums. Himself, while living, sought not the praise of men; but preferred peace of conscience, to honour and interest. His voluntarily relinquishing a considerable benefice in the Church of England, and afterwards joining himself to the aforesaid People, who are out of the way to temporal preferments, were instances of his sincerity; being steps of self-denial, a path hypocrisy cannot

tread. Nor was his change of persuasion in religious matters, the effect of fickleness or inconstancy of disposition ; but being excited by the Divine Grace to press after inward Purity and Holiness, and a near approach to God in Spirit, he was also gradually led by the same grace to an union with that People, whose way of worship has least of ceremonies and human inventions. The succeeding part of his life was a course of practical Christianity, which he finished sound in the Faith of our Lord Jesus Christ, as may appear by the preamble to his last will and testament, penned by himself, and transcribed by his order but a few days before his decease, in the following words, viz. :

“Forasmuch as all men, the man Christ Jesus excepted, have sinned, and come short of the glory of God, and there is none other Name under Heaven given amongst Men, whereby we must be saved, but that of Jesus Christ, who was delivered for our offences, and was raised again for our justification, and is able to save them to the uttermost, that come unto God by him, seeing He ever liveth to make intercession for them ; my Faith and Hope are in God alone, for the free and full remission of all my transgressions, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, who is the Word, the Light, the Way, the Truth, and the Life ; the one

Mediator and Advocate with the Father, and the propitiation for my sins, and not for my sins only, but also for the sins of the whole world; that being thoroughly washed, sanctified, and justified in His Name, and by the Spirit of my God, I may be received into that everlastingly glorious rest, which he hath prepared for his people, not for any works of righteousness which I have done, but according to the exceeding riches of his free Grace and Mercy, in and through Christ Jesus, the Son of his infinite love; into whose hands I humbly commend my immortal spirit, earnestly and fervently beseeching him to keep me by his power through Faith, in love to him above all, and to my neighbour as myself, walking through the assistance of His Grace in righteousness and holiness, before him all the days of mine appointed time here upon earth, waiting in patience and resignation to his holy will; and watching and praying always with all prayer and supplication in the Spirit, that my soul may be ready through his preparing power, whensoever my earthly house of this tabernacle shall be dissolved, to enter into that building of God, the house not made with hands, Eternal in the Heavens."

"My body, I commit to the earth from whence it was taken, believing that there shall be a resurrection, both of the just and unjust."

That the following learned and well meant

labours of this excellent man, may be effectual to the wiping off that dust of obloquy which hath been undeservedly cast upon the Quakers, as contemners of the Holy Scriptures; to the information of seeking souls in general, in the right way of attaining a true and saving knowledge of those Sacred Records; and to thine own spiritual benefit and improvement, in particular, is the desire of,

READER,

Thy Well-wisher,

J. B.

Joseph Besse

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THE INTRODUCTION.

WHEREIN THE DIVINE AUTHORITY OF THE HOLY
SCRIPTURES IS ASSERTED.

FORASMUCH as we the people called Quakers, have been greatly misrepresented, as contemners of the Holy Scriptures; I have thought meet by way of introduction to the following Treatise, to premise a few things for the satisfaction of sober and moderate persons of other communions on the one hand; and for the silencing of cavilling and calumniating adversaries on the other; concerning our sincere and orthodox belief of those Sacred Writings.

We sincerely and unfeignedly believe the following propositions :

1. That the Holy Scriptures of the Old and New Testament, were not of any men's¹ "private setting forth," but were given by Inspiration of God.

2. That they contain a clear and sufficient

¹ Ἰδίας ἐπιλύσεως, 2 Pet. i. 20.

declaration of all doctrines, in common to be believed, in order to Eternal life and salvation.¹

3. That the Holy Scriptures are the best outward Rule and Standard of Doctrine and Practice.

4. That whatsoever either Doctrine or Practice, though under pretensions to the immediate dictates and teachings of the Spirit, is contrary to the Holy Scriptures, ought to be rejected and disowned as false and erroneous. For, "Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith." See Art. VI. of the Church of England.

5. That the Holy Scriptures contain the sayings or Words of God, are Divine Writings, which claim² the precedency of all others; and we do esteem them as such ourselves, and under this character recommend them to others.

¹ *Quod sine Scripturâ asseritur, aut revelatione probatâ, opinari licet, credi non est necesse.* Whatsoever is asserted without the Scripture or approved Revelation, may pass for an opinion, but is not necessary to be believed. *Luther, Tom. 2, 227, a.*

² *Historiæ sacrorum Bibliorum antecellunt omnium aliarum gentium Historiis.* The Histories of the H. Bible excel the Histories of all other Nations. *Luther in Gen. 35.*

Scriptura summæ dispositione providentiæ super omnes omnium Gentium literas omnia sibi genera ingeniorum humanorum, divina excellens Auctoritate subjecit. The Scripture by the Disposition of sovereign Providence excelling all the Learning of all Nations, in its divine Authority hath prevailed upon Men of all sorts. *Aug. 11, de Civit. Dei. c. 11.*

6. That there ever was, and is, a most sweet concord and harmony between the teachings of the Spirit, and the testimony of the Holy Scriptures; and that there is no inconsistency or contradiction between the one and the other, notwithstanding the great diversity of men's opinions and sentiments, under the profession of Christianity. For we believe, that if pride, prejudice, and self-interest were laid aside, and men would in humility of mind, sincerity of heart, and abasement of self, wait upon the Lord for the teachings of His Spirit, they would be taught by Him the very truth, as it is in Jesus, and come to know that blessed and heavenly Unity in the things of God, from which they are now so divided and subdivided both among themselves, and in opposition to one another.

7. That, though the manifestation of the Spirit, is given to every man both Jew and Gentile to profit withal, and the Grace of God which bringeth salvation, hath appeared unto all men, so that all have means sufficient afforded them for their present and eternal welfare, if they neglect not the means, nor slight the day of God's gracious visitation; yet, it is a great mercy to us, and all those that make a right use of it, that it hath pleased God to afford unto us the Holy Scriptures, which he hath withheld from many others. And we believe, that having the advantage of the

Holy Scriptures, more is required of us, than of those to whom they are not communicated; for to whom much is given, from them much is required.

8. That as the Holy Scriptures have God alone for their Author, so the Spirit of God alone is their certain and infallible Interpreter.¹ For except the Spirit which he hath promised, and we ought to wait for, expound them to us; we can never spiritually or savingly understand or apply them. The certain knowledge therefore, and understanding of them, must be waited for, of the same Spirit, by which they were dictated, and committed to writing.

These things thus premised, I proceed to Sect. 1.

¹ *Scripturæ non nisi eo Spiritu intelligendæ sunt quo scriptæ sunt.* The Scriptures are not to be understood, but by the same Spirit by which they were written. *Luther, Tom. 2, 309, a.*

Spiritus requiritur ad totam Scripturam et ad quamlibet ejus partem intelligendam. The Spirit is required to the understanding of the whole Scripture and of every part thereof. *Ibid. Tom. 3, 169, a.*

TRACTATUS HIEROGRAPHICUS;
OR,
A TREATISE
CONCERNING THE
HOLY SCRIPTURES.

SECTION I.

CONTAINING AN EXHORTATION TO THE DILIGENT READING
OF THE HOLY SCRIPTURES.

THE Holy Scriptures are the most excellent of all writings whatsoever, whether we consider the Holy Author of them, the great God of heaven and earth; or, the inspired penmen of them, the holy Prophets and Apostles, who spake and wrote as they were moved and guided by the Holy Ghost; or, the Divine Truths therein declared and testified of, concerning the wonderful love of God for the reconciliation and salvation of lost mankind, through repentance towards God, and faith in, and obedience to the Lord Jesus Christ, “Who gave Himself for us, that he might redeem us from all iniquity,

and purify unto himself a peculiar people, zealous of good works." Tit. ii. 14. Upon which considerations thus summarily laid down, we esteem them worthy of preference to all other Books in the world. For they are the Words, sayings, and testimonies of God, Scriptures of Truth, Divinely inspired writings, containing the judgments and statutes of the Lord, and the Magna Charta of his Church.

And "¹ We do look upon them, as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary to their testimony, may therefore be justly rejected as false. And for our parts we are very willing, that all our Doctrines and Practices be tried by them; which we never refused, nor ever shall, in all controversies with our adversaries, as the judge and test. We shall also be very willing to admit it, as a positive certain maxim, that whatsoever any do pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a Delusion of the Devil."

But notwithstanding the Divine Authority and excellent contents of the Holy Scriptures, which God hath preserved against all the rage and malice of Satan, and his wicked instruments, and which ought to be prized above all books and writings;

¹ R. Barclay's *Apol.* p. 86.

yet may we not take up a lamentation, and say, how are they slighted and neglected by many in our days! Do not some converse with plays and romances, others with heathen authors, and a third sort with schoolmen, commentators, expositors, &c., more than with these Sacred Records? Are not some better read in Aristotle than Moses; in Horace and Pindar's Odes than the Psalms of David and Lamentations of Jeremiah; in modern pamphlets, than the ancient Prophets; and gazettes and newspapers, than the blessed Evangelists and Apostles? And therefore considering and lamenting the woful neglect of the Holy Scriptures, among many Professors of Christianity, I do beseech and exhort all negligent and careless ones, to repent of their misspent time, and to apply themselves henceforward to the diligent reading, and meditating of the Holy Scriptures; "which," as the Apostle saith, "are able to make wise unto Salvation, through Faith which is in Christ Jesus," 2 Tim. iii. 15; "being profitable for doctrine, for reproof, for correction, for instruction in righteousness," ver. 16.

"¹ The Canonical Books of the Old and New Testament, as one saith, are exact maps of the heavenly Canaan, drawn by the pencil of the Holy Ghost, the authentical records of the church, the deeds of

¹ Dr. *Featly* in his Advertisement before *Newman's* Concordance.

Almighty God, and evidences (in their kind) of man's salvation."

"¹ The Divinely inspired Scripture, saith Basil, is the common Treasury of good Doctrines."

"² For this cause, saith Augustine, was it written by the Holy Ghost, that we may all, as it were out of a common fountain of health, take remedies out of it for our particular maladies."

Here all sorts of men and women, that are under no natural or moral incapacity, may read their duties to God and to one another in their several stations and relations, wherein the Divine Providence hath placed them. For the Holy Scriptures testify, that we ought to love God above all, and our neighbours as ourselves. They show us what we are to believe concerning God, Christ, and the Holy Spirit, how to order our thoughts, words and actions, and so to live here, that we may be happy for ever hereafter.

They testify, that "all have sinned and come short of the glory of God," Rom. iii. 23. That "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23. "Whom God hath set forth to be a pro-

¹ Ἡ γραφὴ θεόπνευστος χροὸν ταμείον ἐστὶν ἀγαθῶν διδαγμάτων. In Psal. i.

² Hac istâ de causâ Spiritu Sancto scripta est, ut veluti ex communi quodam sanitatis fonte, omnes nobis ex hac remedia propriis passionibus assumamus. In Psalm. Prolegom.

pitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; that he might be just, and the justifier of him that believeth in Jesus," Rom. iii. 25, 26. That Christ "tasted death for every man," Heb. ii. 6. "Was delivered for our offences, and was raised again for our justification," Rom. iv. 25. "Made higher than the heavens," Heb. vii. 26. "Is set down at the right hand of the throne of God," Heb. xii. 2. And "ever liveth to make intercession for us," Heb. vii. 25. "That he is the light of the world, and he that followeth him shall not walk in darkness, but shall have the light of life," John viii. 12. That "the manifestation of the Spirit is given to every man to profit withal," 1 Cor. xii. 7. That "except a man be born again, he cannot see the kingdom of God," John iii. 3. That his Disciples should "be perfect, even as their Father which is in heaven is perfect," Matth. v. 48. That denying self, taking up the cross and following him, are the proper characteristics of his disciples, see Matth. xvi. 24. That "God is a Spirit, and they that worship him must worship him in spirit and in truth," John iv. 24. That Christ is the substance of all the types and figures under the Levitical Priesthood, being "the End of the law for righteousness to every one that believeth," Rom. x. 4. We learn from the Holy Scriptures, that the Christian Religion is a

religion not of Shadows, but of Substance ; not of external Rites and Ceremonies, but of Righteousness and true Holiness. That Christ's Baptism is that of the Holy Ghost, and his Supper of a Spiritual and Heavenly Nature. That he is not only a Sacrifice for sin, but a Saviour from sin, being himself without sin ; that none can be saved by His Merit, who are not sanctified by His Spirit. That the Form of Godliness will avail nothing without the Power, and the Name of Christian will be ineffectual without the Nature. That without the grace of Christ we can do nothing acceptable in the sight of God, and by the help and assistance of his grace we may work out our own salvation with fear and trembling. These and multitudes more of the like heavenly truths are discoursed of in the Holy Scriptures, which tend to the glory of God and of his son Christ Jesus, to the purifying, guiding and perfecting mankind, and to the fitting and preparing us for the kingdom of God ; and therefore they call for our most diligent Reading, fervent application, and most exact Conformity of Heart and Life to the Truths therein testified of ; and for the exciting of the supine and negligent to the diligent reading and meditation of them. Because examples are often times very instructive I will present the reader with some instances of such as have been eminently conversant in these Sacred Writings.

Our blessed Lord and Saviour Jesus Christ, though his most innocent life, most holy doctrine, and undeniable miracles were sufficient enough to prove he was the Messiah, the prophet which Moses said should come into the world ; yet he was pleased to confirm his divine Mission by testimonies out of the Law, the Prophets, and the Psalms, namely, the books of the Old Testament. Thus we find him reproving the Jews for their unbelief, by the writings of Moses : “ There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me ; for Moses wrote of me. But if ye believe not his writings, how shall ye believe my words ? ” John v. 45, 46, 47. When Satan assaulted him with temptations in the wilderness, he answered him with testimonies out of the writings of Moses ; see Matth. iv. And when “ A certain Lawyer stood up and tempted him, saying what shall I do to inherit eternal life ? He said unto him, what is written in the law ? How readest thou ? ” Luke x. 25, 26. “ Think not,” said he to his Disciples, “ that I am come to destroy the Law or the Prophets : I am not come to destroy, but to fulfil,”¹ Matth. v. 17.

¹ Omni studio legendæ nobis Scripturæ sunt et in lege domini meditandum die ac nocte, ut probati trapezitæ sciamus, quis numerus probus sit, quis adulter. *Hier. in Eph. iv.* We ought to read the Scriptures with all Diligence, and meditate in the Law of the Lord Day and Night ; that as good Exchangers, we may know, what Coin is good and what is counterfeit.

For "The Scripture cannot be broken," John x. 35. "The Scriptures must be fulfilled," Mark xiv. 49. "It is written in the Prophets, and they shall be all taught of God," John vi. 45. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water," John vii. 38. His quotations are frequent out of the Old Testament. When the two Disciples were going to Emmaus, and had some fears and doubts upon their minds concerning his Resurrection, he appeared to them, and beginning at Moses and all the Prophets, "He expounded unto them in all the Scriptures, the things concerning Himself," Luke xxiv. 27. And when the eleven were gathered together at Jerusalem, and those two Disciples came and told them, saying, "The Lord is risen indeed, and hath appeared unto Simon," ver. 34., with an account of "What things were done in the way, and how he was known of them in breaking of bread," ver. 35. "As they thus spake, Jesus himself stood in the midst of them," ver. 36. "And he said unto them, These are the words which I said unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me," ver. 44, which shows how conversant Christ, as Man, was in the Holy Scriptures of the Old Testament.

And as he gave his Disciples this excellent Copy,

so were they very diligent in writing after it. His conception, birth, name, coming out of Egypt, dwelling at Nazareth, at Capernaum, and riding into Jerusalem, are particularly noted by the Evangelists, who say, "These things were done, that it might be fulfilled which was spoken by the Prophets." See Matth. i. 18-25; ii. 1, 5, 23, and iv. 13, 14, and xxi. 1, 4, 5. The like is observed touching the circumstances of his sufferings, as Judas's treason, the flight of the disciples, the parting of his garments and casting lots upon his vesture, the giving of him vinegar to drink, the not breaking of his bones, and the piercing of his side, with several other circumstances. See Matth. xxvi. 56, and xxvii. 35; John xix. 28, 29, 33, 34, 36, 37.

The Apostles were eminent for quoting the Holy Scriptures of the Old Testament in proof of their doctrine; the Apostle Paul proves that the "Gospel of God" was "promised by his Prophets in the Holy Scriptures," Rom. i. 1, 2, that "Jesus Christ was made of the seed of David according to the flesh," ver. 3. That "He died for our sins, was buried and rose again the third day according to the Scriptures," 1 Cor. xv. 3, 4. That "He ascended up on high, led captivity captive, and gave gifts unto men," Eph. iv. 8, referring to Psal. lxviii. 18. That "He said none other things than those which the Prophets and Moses did say should come, that Christ should suffer, and that he should be the first

that should rise from the dead, and should show light unto the people, and to the Gentiles," Acts xxvi. 22, 33. "For so hath the Lord commanded us" [viz., himself and Barnabas] "saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth," Acts xiii. 47. Declaring that the ministry which he had received of Christ, was to open blind eyes, "And to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by Faith that is in Christ Jesus," Acts xxvi. 18. When he was a prisoner at Rome, "He expounded and testified the kingdom of God" unto the Jews, "Persuading them concerning Jesus; both out of the law of Moses, and out of the prophets." And when some believed not, he added: "Well spake the Holy Ghost by Esaias the prophet, unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them," Acts xxviii. 23, 24, 25, 26, 27.

The Apostle Peter refutes those mockers at the

wonderful works of God, that appeared in the hundred and twenty on the day of Pentecost, when "They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance," certifying them that "They were not drunken, as they supposed, but this was that which was spoken by the Prophet Joel, And it shall come to pass in the last days" (saith God) "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit, and they shall prophesy," &c. Acts ii. 15, 16, 17, 18, &c., proving that the Patriarch David did speak of the "Resurrection of Christ," whom "God raised up;" and that "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he had shed forth that which they now saw and heard," ver. 29-33.

And in Acts iii. Peter proves that Jesus Christ was before preached unto the Jews, and is that prophet which Moses spake of, and all the prophets from Samuel, and those that succeeded him; for the days of the Messiah, or the "Times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." See ver. 20-24.

The Apostle James, using these phrases, "According to the Scripture," chap. ii. 8. "The Scripture was fulfilled," ver. 23. "Do ye think that the Scripture saith in vain," chap. iv. 5, shows that the writings of the Old Testament were intimately known to him, as the other passages do manifest they were to the other Apostles.

Stephen, the first Deacon of the Church at Jerusalem, and Martyr of Christ, defended himself against the blasphemous words which the suborned witnesses pretended he spake against Moses and God, by a series of arguments drawn from the writings of Moses. See Acts vii.

The Ethiopian eunuch, treasurer to Queen Candace, showed his studiousness in the Holy Scriptures, and hath left thereby an example to others, to omit no opportunity of reading and meditating in them. He had been at Jerusalem to worship, and was returning to his own country, and sitting in his chariot, he read Esaias the prophet. The place of the Scripture which he read was this, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation, his judgment was taken away; and who shall declare his generation? for his life is taken from the earth."

And Philip preached unto him Jesus, and the "Eunuch believed that Jesus Christ is the Son of God," Acts viii. 27, 28, 32, 33, 35, 37. O happy

reading of the evangelical Prophet! The Jewish proselyte became a Christian convert, "¹ While he read the Old Testament, he found him who is the Fountain of the New."

The Bereans are recorded to be more noble than those of Thessalonica; and what is it for? why, "That they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so," as Paul had declared unto them, Acts, xvii. 11. Where observe, it is not said, they searched the Scriptures, and then received the Word; but they received the Word, and then searched the Scriptures. The entrance of the word opened their understandings, and was as a key to unlock the meaning of the Scriptures to them. For otherwise they might have remained in their unbelief, as the Scribes and Pharisees did, who though they knew the Scriptures, after the letter, yet were ignorant of them, as to the spiritual understanding; because they received not the word, as the Bereans did, with all readiness of mind.

Timothy, whom Paul calls his dearly beloved son, was an early Scripturist, being trained up in Sacred Writ from his childhood. "From a child," said he, "thou hast known the Holy Scriptures," 2 Tim. iii. 5. And in chap. i. 5, he makes honourable

¹ Dum vetus relegit Testamentum, fontem reperit Evangelii, *Hier. ad Eustochium in epitaphio Paulæ Matris.* Tom. 1.

mention of Timothy's grandmother Lois, and his mother Eunice, for their unfeigned faith, and is persuaded that it dwelt in him also. Godly women that took care of his virtuous education, wherein they are a pattern to all parents, to train up their children in the reading and knowledge of the Holy Scriptures, and may serve for a reproof to those who neglect or omit to educate their children therein.

¹ Origen, while young, being enjoined by his father, as a daily task, to learn something by heart out of Scripture, and to repeat it, was so willing and cheerful in the performance, that the plain and common readings of the Sacred Scriptures could not satisfy him, but he searched diligently into the more hidden and profound meanings thereof; in so much, that he would often be putting questions to his father, and asking him the sense of this and the other passage of Holy Scripture.

² Ambrosius, a nobleman of Alexandria, who was Origen's contemporary, relates in a letter to him, that he never ate or slept, unless some portion of Holy Scripture was read to him. And that this was his exercise day and night, praying and reading, reading and praying.

³ Pamphilus, one of the Martyrs of Palestine, is

¹ *Eusebius's Ecclesiastical History*, l. 6. c. 2.

² *Hier. Ep. ad Marcellam*. Tom. 1.

³ *Martyrs of Palestine*, c. 11.

highly commended by Eusebius, for his earnest and unwearied studies in the Sacred Scriptures.

¹ Valens, another Martyr, had imprinted them so perfectly in his memory, that no difference could be discerned between his reading out of a book, and repeating by heart, whole pages of any part of Sacred Writ.

² The same Eusebius relates of another Martyr, one John the Egyptian, who had been deprived of his eyesight by his cruel persecutors, that he had whole books of the Sacred Scriptures written, not on tables of stone, as the divine Apostle says, nor on parchments, or paper, which are devoured by moths and time, but on the fleshly tables of his heart. That is, on his bright soul, which were legible to the clear eye of his mind. Insomuch that he could produce out of his mouth, as it were out of a treasury of learning, sometimes the books of the Law and those of the Prophets, another while the historical parts, and again at other times, the writings of the Evangelists and Apostles.

³ Hierom says, that Nepotian was so constant in reading and meditating in the Holy Scriptures, that he had made his soul, the library of Christ.

That Blesilla,⁴ whom sickness had so weakened, that she staggered as she went, and her feeble neck

¹ Martyrs of *Palestine*, c. 11.

² *Ibid*, c. 13.

³ *Ad Heliodorum* in epitaphio *Nepotiani*. Tom. 1.

⁴ *Ad Paulam* super obitu *Blesillæ* silix suæ. *Ibid*.

was scarcely able to support her pale and trembling face, yet always had either the Prophets or Evangelists in her hands.

That ¹ Paula and ² Hilarion, had the Holy Scriptures by heart.

³ Augustine, who, before his conversion, so much slighted the Holy Scriptures, that he thought them unworthy to be compared with the style and eloquence of Cicero; after his heart was turned to the Lord, he took great delight in them, and especially the ⁴ Epistles of Paul, whose discourse once seemed to him to be contrary to itself, and repugnant to the testimonies of the law and the prophets; but now appeared one uniform piece of chaste and pure Doctrine, and he learned to rejoice therein with reverence and trembling.

⁵ Socrates saith of the Emperor Theodosius the younger, that he had all the Holy Scriptures by heart. What should I say of Tertullian, Clemens Alexandrinus, Cyprian, Hierom, Chrysostom; of the Greek and Latin Fathers in general? They were mighty in the Scriptures, and preferred the reading of them to all other studies.

But not to mention more instances of this kind out of antiquity, the beginning of the Reformation was famous for men and women, that had an extra-

¹ Ad Eustochium in epitaphio Paulæ? Matris.

² Vita Hilarionis, *ibid.*

⁴ *Ibid.*, l. 7. c. 21.

³ Confess. l. 3. c. 5.

⁵ Eccles. Hist., l. 7. c. 22.

ordinary zeal for the Holy Scriptures; some, as our famous Protestant Martyrologist, ¹John Fox informs us, gave a load of hay for a few chapters of James, or of Paul in English. "To see their travels, their earnest seeking, their burning zeal, their reading, their watchings, their sweet assemblies, their love and concord, their godly living, their faithful marrying with the faithful, may make us, saith he, now in these our days of free profession, to blush for shame." They would sit up all night, in reading and hearing the Holy Scriptures. This was about the years 1520, 1521, &c. And the name by which they were noted or termed among themselves, was that of ³"known men," or "just-fast men," as now they are called by the name of Protestants.

About the Year 1521, a grievous persecution was raised against them, both men and women, in the Diocess of Lincoln, by John Longland, a popish Bishop. ⁴Richard Collins was persecuted for having the Gospel of John, the Epistles of Paul, James, Peter, and a Book of Solomon in English.

⁵John Hakker was persecuted for reading the Holy Scripture in his father's house.

⁶John Brabant's father and mother were persecuted for being present, when Hakker was reading the Scripture in their house.

¹ Acts and Monu. Vol. 2. p. 23. edit. 9. ² Ibid. ³ Fox ubi supra.

⁴ Fox's Acts and Monuments, p. 35. ⁵ P. 37. ⁶ Ibid.

¹ Joan Collins, for having learned with her father and mother the ten Commandments, the eight Blessings, and five chapters of James's Epistle.

² Agnes Edmunds, for having learned the ten Commandments.

³ Alice Collins, for teaching Joan Steventon in Lent the ten Commandments, and the first chapter of John's Gospel. I might here give many more examples of the like kind, under that persecuting Bishop, but for brevity sake, I refer the reader to the relation of Fox.

Another cruel persecution was raised by Stokesley, Bishop of London, wherein ⁴ Thomas Curson was persecuted, in the year 1530, for having the New Testament of Tyndale's Translation, and another book, containing certain books of the Old Testament in English.

In the Year 1531, ⁵ Lawrence Staple was persecuted for having the Testament in English, and the five Books of Moses; and for moving Henry Tomson, to learn to read the New Testament.

⁶ In the same year Edward Hewet and Walter Kiry were persecuted, for having and reading the New Testament in English. And in the year following, John Mel, and John Melwel were persecuted upon the same account.

¹ Fox's Acts and Monuments. Vol. 2. p. 37. ² Ibid. ³ Ibid.

⁴ Fox's Acts and Mon. Vol. 2. p. 261. edit. 9. pag. 263.

⁵ Fox's Acts and Monuments. Vol. 2. p. 352. G. Virtue. 1861.

⁶ Pag. 266.

For in the 21, of Henry 8, Anno 1529, a Proclamation was put forth by the King, through the procurement of the Bishops, prohibiting heretical books, as they were then called;¹ and among others, the chapters of Moses, called Genesis; the chapters of Moses called Deuteronomy; and David's Psalter in English were forbidden, as being heretical.

O the fervent zeal of the faithful in those days for the Holy Scriptures, notwithstanding the rage and cruelty of their persecuting adversaries, and all their endeavors to suppress them; for the more they laboured to destroy the Scriptures in English, the more, through the good providence of God, they increased and multiplied. ² Cuthbert Tonsal, Bishop of London, gave money to buy up Tyndale's New Testaments in English, to burn them. But when the greatest part of the impression was consumed in the flames, Tyndale hastens another edition of them at Antwerp, more exact and correct than the former; so that, as Fox says, they came thick and three-fold into England.

I might here take notice of the great love that the Lord Cromwell had for the Holy Scriptures, which he manifested in his care to have them translated and printed in English; and that at a time, when the Bloody Act of the Six Articles, called

¹ Pag. 236. 237.

² Pag. 335. ad An. 1529.

The Whip with Six Thongs, came forth in the Reign of Henry 8,¹ Anno 1540. What charges he, and Richard Grafton, and Edward Whitchurch, the two printers, and what pains Miles Coverdale, the chief overseer of the work, were at in the printing of the Bible, called the Bible of the large Volume, at Paris the said year. I might also mention a former impression, by the printers aforesaid at Hamburgh, about the year 1532, Tyndale and Coverdale Translators, and John Rogers corrector of the press. And how the Paris impression, through the cruel practising of the English Bishops, was seized and condemned to be burnt there, and none of those Bibles had escaped the fire, had not some of them been preserved through the covetousness of him, who was to see the execution done. For, as Fox² says, "The Lieutenant-criminal having them delivered unto him to burn in a Place of Paris, (like Smithfield) called Maulbert Place, was somewhat moved with covetousness, and sold four dry fatts of them to an haberdasher to lap caps in, and those were bought again, but the rest were burned, to the great and important loss of those that bore the charge of them."

I might also show, how after the death of Cromwell, which was Anno 1540, the Bishops put a stop to the Bible, and how the Parliament, Anno

¹ Acts and Mon. Vol. 2. p. 371.

² Acts and Mon. Vol. 2. 434. Edit. 9.

1544, prohibited all manner of books of the Old and New Testament, bearing the name of William Tyndale. But I proceed to the happy days of King Edward 6th, and the bloody reign of Queen Mary, when the love of our forefathers was so great to the Scriptures, that the Papists in contempt called them Gospellers, as they did the Christians before them, Wickliffists and Lollards.

From the examples and instances before given, and multitudes more both ancient and modern that might be produced, let all the negligent be stirred up and exhorted to read, and search the Holy Scriptures, for they are the most excellent of all writings, the most useful, the most profitable of all books.

Tertullian, Augustine, and many more were converted by the grace of God in the reading of them. And because the conversion of Augustine is worthy of observation, I will give a brief account of it, from his own "CONFESSIONS."

Augustine, though he had a religious woman to his mother, who endeavoured to bring him up in the fear of the Lord, both by godly instructions, and her own good example, yet in his youth he was vicious in manners, and corrupt in judgment, till it pleased the Lord to awaken him to a consideration of his evil ways, and to apply himself to the reading of the Holy Scriptures. Then came he to a sight and sense of his wretched state, by the shining

of the divine Light into his dark and benighted soul; and while he lay under the terrors of the Lord for his sins, tossed and hurried up and down like a distracted person, the flesh lusting against the Spirit, and the Spirit against the flesh, sometimes he prayed, sometimes wept, sometimes alone, sometimes in the company of his friends, sometimes he walked, and sometimes he threw himself upon the ground, partly in fear of hell, and partly in hopes of mercy, he heard a voice saying and often repeating these words; ¹ "Tolle lege, Tolle lege;" Take up, and read, Take up, and read. Which he interpreted to be a divine warning to him, that he should open the book of Paul's Epistle to the Romans, and read that place that first presented to him, which accordingly he did, and was as followeth; "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof," Rom. xiii. 13, 14. Immediately upon the reading of these words, the light of peace or security was infused into his soul, and the darkness of all his former doubting fled away. Then with a serene and cheerful countenance he relates all to his friend Alypius, who was under some exercise in himself about his own condition, and desiring to see the place that

¹ August. Confess. l. 8. c. 12.

Augustine read, and looking further, he cast his eye upon the next words, "Him that is weak in the faith receive ye," Rom. xiv. 1. which he applied to himself, and they proved the occasion of his conversion, as the other words had been of Augustine's; I say the occasion, because the Lord alone is the author, whatsoever he is pleased to make use of as motive, instrument, means or occasion of man's conversion, whether hearing, reading, meditating, or some affliction, loss, disappointment, or the like providence. For God is pleased variously to effect the work of conversion in men, sometimes by, sometimes without Scripture, sometimes immediately, and sometimes by instruments. So that the work is his, and the glory of it due unto him alone through Jesus Christ. And therefore Augustine ascribes not his conversion to the Scripture, but unto the Lord, ¹ "Thou hast converted me," saith he, "unto thy self." And speaking a little before of his Mother Monica's rejoycing for his conversion, the manner whereof he had declared to her, saith, that she blessed God for it, who is able to do more for us than we can ask or think. And to testify his gratitude to the Lord for his deliverance from those chains of sin wherewith he had been bound, he broke forth into an humble doxology or thanksgiving, which he wrote on this occasion; ² "O my Lord, I

¹ August. Confess. l. 8. c. 12.

² August. Confess. l. 9. v. 10.

am thy servant, I am thy servant, and the son of thy handmaid, thou hast broken my bonds in sunder, I will offer to thee the sacrifice of praise, let my heart and my tongue praise thee; and let all my bones say, O Lord, who is like unto thee? Let them say this, and do thou answer me, and say unto my soul, I am thy Salvation. Alas! who, and what an one was I? What evil was I not, or my works; or if not my works, my words; or if not my words, my will? But thou, O Lord, was good and merciful, and thy right hand sounded the depth of my deadly state, and drew out of the bottom of my heart that abyss of corruption, briefly comprised in this one saying; "To nill all thou wouldest, and to will all thou wouldest not." But where was I all this while for so many years, and out of what low and deep recess of my soul didst thou thus in a moment call forth my free will, that I might submit my neck to thy easy yoke, and my shoulders to thy light burthen, O Jesus Christ, my helper, and my Redeemer? How sweet on a sudden was it made unto me, to be without the pleasures of my former toys, and what it was my fear to lose, was now my joy to part with. For thou, the true and chiefest sweetness didst expel them from me. Thou didst expel them, and enter thyself into me instead of them, more delicious than all other delights, but not unto flesh and blood; more bright and glorious than all [created] light, but to the inward hidden

man, exalted above the heights of all mundane honour, but not to those that exalt themselves. Now was my mind set free from the biting cares of seeking honour, of getting wealth, of wallowing in pleasure, and scratching the itching scabs of my lusts: and now my infant tongue began to converse with thee, my glory, my riches, my salvation, my Lord and my God."

Wherefore, though the Scriptures were providentially made, of singular use and advantage to Augustine in his conversion, yet we see he resolves it not into the Scriptures, but ascribes it unto God; acknowledging him alone, to be the Author in and through Christ Jesus, and giving him the Glory of his own work: to whom be praise for ever and ever.

"Search the Scriptures," [or, ye do search the Scriptures] "for in them ye think ye" [or, to] "have eternal Life; and they are they which testify of me," saith Christ, John v. 39. They are to be read, searched, and meditated upon, with the utmost diligence and application of mind; but not rested in as the chief object, and only rule of faith and salvation. They are witnesses of Christ, and to him they direct for Life, besides whom there is no Saviour. Whoever will have Life, must come unto Him for it; as the 40th verse shows; where he reprehends the unbelieving Jews, in these words, "Ye will not come to Me, that ye might have Life."

They declare of the Way, are writings of the Truth, and testify of the Life; but Christ Himself is "The Way, and the Truth, and the Life." John xiv. 6. And therefore the supreme Object, and Rule, and the only Author of Faith and Salvation.

SECTION II.

CONTAINING A DECLARATION OF THE TRUE WAY, WHEREBY
MEN MAY COME TO KNOW A PROFITING IN READING THE
HOLY SCRIPTURES.

BY profiting, I do not understand a mere literal, grammatical, speculative, or historical knowledge, for such a knowledge the natural man may have to a great degree, by the help of memory, strength of reason, and skill in arts and languages; but I understand a spiritual, mystical, practical, and experimental knowledge; not a mere notional or head knowledge, but that whereby the heart is tendered, and the will brought into obedience to Christ. For that is the true profiting, when we come to witness this blessed effect in ourselves, and do know in our measures, that we are come to a fulfilling of the Scriptures, being renewed in the spirit of our minds, and conformed to the image of Christ. For ¹“He not always most profiteth, that is most ready in turning of the Book, or in saying of it without the Book; but he that is most turned into it, that is most inspired with the Holy Ghost,

¹ Book of Homilies; the first Part of the Exhortation to the Reading of Holy Scripture.

most in his heart and life altered and changed into that thing which he readeth; he that is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures; he that daily, forsaking his old vicious life, increaseth in virtue more and more." For it is "The inspiration of the Almighty that giveth understanding," Job xxxii. 8. It is by the manifestation of the Spirit, that men come to know a profiting in spiritual things, see 1 Cor. xii. 7. For "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God," 1 Cor ii. 10, 11, 12. If this Holy Spirit is not our Teacher, we cannot understand spiritual things. It was this Spirit that taught the holy Patriarchs, Prophets, and Apostles, and all the Faithful in every generation; and the more meek and humble, the more pure and holy any men are, the more they are taught and instructed by it, in the mysteries of the kingdom of God. "Show me thy ways, O Lord," saith David; "teach me thy statutes. Lead me in thy truth, and teach me; for thou art the God of my salvation, on thee do I

wait all the day," Psal. xxv. 4, 5. David, being made a witness of God's salvation, doth therefore wait upon, and cry unto him, to be led and taught by him: for as he knew what God had done for him, in redeeming his soul from death, so was he also assured of divine counsel and instruction, as he continued humble before him. He was well satisfied of the Lord's care in this respect; "The meek," saith he, "will he guide in judgment, and the meek will he teach his way," ver. 9. Those that are so qualified are capable of his teaching, their souls being as wax to receive the impression; but the proud resist it, being hard and stony, and while they continue so, are intractable and indocible.

All that would be taught of God, must be ¹ meek and lowly in heart; they that are high and stubborn cannot learn of him. This was that which rendered the teachings of God ineffectual to the Jews of old; they made their neck stiff, and turned the back unto the Lord, and not the face; so that they could not receive instruction. See Jer. xvii. 23. and 32, 33. Had they kept in humility, they would have profited under the teachings of the Lord, who gave them "His good Spirit to instruct them," Neh. ix. 20. For "Though the Lord be high,

¹ "God is not partial; He hath not respect to any person, neither to the rich, wise, nor mighty; but He delighteth in those which are meek and lowly in spirit; unto such God openeth Himself." Lattimer's Sermons, p. 274.

yet hath he respect to the lowly; but the proud he knoweth afar off," Psal. cxxxviii. 6. "The greater thou art," saith the son of Syrach, "the more humble thyself; and thou shalt find favour before the Lord. Many are in high place, and of renown; but mysteries are revealed unto the meek," Eccl. iii. 18, 19. For "The secret of the Lord is with them that fear him; and he will show them his covenant," Psal. xxv. 14. He will open unto them the sealed book, and make the vision so plain, that he that runs may read. Those things which are hid from the wise and prudent, the Lord is pleased to reveal unto babes, Matth. xi. 25, and to instruct those that become fools for Christ, in the wisdom, which makes wise unto eternal salvation.

Two things then are absolutely necessary to every one that desires to know a spiritual profiting in reading the Holy Scriptures, to wit; a mind, rightly disposed and prepared, to receive instruction in the things of God, and a teacher, able and sufficient to instruct us therein. Now to be rightly disposed and prepared for divine and spiritual instruction, we must, as hath been shown, be meek and lowly in heart, we must be humble and fearers of God, we must be babes and fools for Christ. If we have not this disposition and preparation of mind, we are not subjects capable of heavenly instruction. But whence cometh this disposition and

preparation of mind? Have we it of ourselves? Can we thus dispose and prepare our own hearts? No, in nowise; it is the gift of God; the work of his Holy Spirit; for "The preparations (or disposings) of the heart in man, and the answer of the tongue is from the Lord," saith Solomon, Prov. xvi. 1. "Lord, thou hast heard the desire of the humble, thou wilt prepare their hearts," saith David, Psal. x. 17. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps," saith Jeremiah, chap. x. 23. God is the giver, and man is the receiver of this holy disposition and preparation of mind. "I will sprinkle clean water upon you," saith the Lord, "and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh," Ezek. xxxvi. 25, 26. "I will put my law in their inward parts, and write it in their hearts," Jer. xxxi. 33. So this new heart is God's gift, and we are the receivers of it.

If it be asked, when the increase of this prepared state before spoken of, comes to be witnessed? The answer is, in our diligent waiting in Faith and humility upon the Lord. If it be enquired again, can we wait upon the Lord? I answer, Christ died for all men, and the Grace of God is given unto all

men, whereby they are enabled so to do. "Christ Jesus the true Light, lighteth every man that cometh into the world," John i. 9. "And of his fullness have all we received, and grace for grace," ver. 16. Grace to wait, and grace to receive, and grace to act, according to the measure of the divine gift bestowed upon us. Wherefore, it is all of grace and free gift, not of free will, or merit of works. And yet we have ¹free will, and good works are acceptable to God; but it is grace that prevents, prepares, and enables the will; it is God that works in us to will and to do, or else we could neither will nor do those things that are well pleasing in his sight. Without Christ we can do nothing; but through Christ strengthening us, we can do that which is acceptable to God. We exalt not man's free will, to the diminution or prejudice of God's free grace; but ascribe the whole of our conviction, conversion, perseverance, and salvation, to his grace, and nothing to ourselves; for the very will to do good, as well as the good deed itself, is of his free gift, through Faith in Christ Jesus.

Now when the mind is thus rightly disposed and

¹ *Nullus absque propriâ voluntate salvatur, liberi enim arbitrii sumus.* Hier. in Eph. 1. *Verum arbitrii ipsa libertas Deum habet authorem.* Idem. in Eph. 2. No man is saved—without his own will; for we have free will.—But God himself is the Author of this freedom of will. *Preparatur voluntas à Domino,* Aug. *Retract* l. 1. For the will is prepared of the Lord.

prepared, to receive instruction in the things of God, yet we cannot teach ourselves, neither can any man of himself, teach us. For who is sufficient for these things? Who is able to instruct us in them? None but he whose Name is "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace," Isa. ix. 6. And as he is able to instruct us, so is he willing and ready to do it; "The Word is nigh thee," saith the Scripture, "even in thy mouth, and in thy heart," Rom. x. 8, compared with Deut. xxx. 14. The Lord is a teacher near at hand, to instruct us in all the troubles and exercises, in all the doubts and difficulties, in all the fears and temptations of our souls. There is no spiritual case so hard, nor affair so dubious, but he will resolve and determine it for us, if we diligently seek to him for counsel therein. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," Matth. vii. 7. "I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye," Psal. xxxii. 8. "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go," Isa. xlviii. 17. Man's teaching reacheth the brain, but God's teaching penetrateth the heart. Man's teaching puffeth up, but God's teaching edifieth. By this Divine teaching it was, that David so improved and profited; it was this that made him

wiser than his enemies, and to understand more than all his teachers, yea, than the ancients. See Psal. cxix. 98, 99, 100. So Elihu, though young, yet had more understanding than the aged; "I said," saith he, "days should speak, and multitude of years should teach wisdom." "But there is a spirit," or ¹ "the Spirit itself," according to the Hebrew, "in man," "and the Inspiration of the Almighty giveth them understanding," Job xxxii. 7, 8. The Prophet Daniel, who had knowledge and skill in all learning and wisdom, and understanding in all visions and dreams, ascribeth it unto the God of Heaven, Dan. i. 17, and ii. 19. "Blessed," saith he, "be the Name of God for ever and ever: for wisdom and might are his.—He giveth wisdom unto the wise, and knowledge unto them that know understanding. He revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now, what we (Daniel, Hananiah, Michael, and Azariah,) desired of thee," Dan. ii. 20, —23. When Christ sent forth his twelve Apostles to the lost sheep of the house of Israel, he said unto them, "Ye shall be brought before governors and kings for my sake, for a testimony against them and the

¹ רוח היא באנוש Spiritus ipse in homine.

Gentiles But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in the same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you," Matth. x. 18, 19, 20. When Peter confessed that Christ was the Son of the living God, Christ answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven," Matth. xvi. 16, 17.

And when Christ enlarged the commission of his Apostles, saying, "Go ye into all the world, and preach the gospel to every creature," Mar. xvi. 15. He promised them his presence, Mat. xxviii. 20. "Lo, I am with you alway, even unto the end of the world." But notwithstanding this promise of his presence, yet they were not to run before their guide, but were to wait for it; and when they had received "Power, after that the Holy Ghost was come upon them," or had received the ¹ "Power of the Holy Ghost coming upon them;" more agreeable to the Greek, which was to fit and furnish them for the Lord's spiritual work and ministry, then "Ye shall be witnesses unto me," saith Christ, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth,"

¹ Δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς.

Acts i. 8. Where observe, what it is that qualifies men for the ministry, and dispensation of the Gospel; not human Literature, nor an author-studied-spirit, but the power of the Holy Ghost coming upon them; and this power is to be waited for, to make them witnesses unto Christ. And they that in waiting come to receive of this power, are truly called, ordained, and sent forth to preach, and none other; let their pretences be never so plausible and confident. They are but intruders, deceivers, and false teachers: for if they have not received of this power, they are not pastors but imposters; not ministers of Christ, but servants of antichrist. None can "Take heed unto the flock, feed the church of God, which he hath purchased with his own blood," but those whom the "Holy Ghost makes bishops or overseers over it." See Acts xx. 28. "Paul neither received the Gospel of man, neither was he taught it, but by the revelation of Jesus Christ," Gal. i. 12. He was "An Apostle not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead," ver. 1. It was this Call, Revelation, and Mission, that made him and the rest of the Apostles "Ministers of Christ, and stewards of the mysteries of God," 1 Cor. iv. 1. Their sufficiency for this great work was not of themselves, but of God; who made them "Able ministers of the New Testament, not of the Letter, but of the Spirit." See

2 Cor. iii. 5, 6. "God hath committed unto, (or, as the Greek, ¹ Put in us) the Word of Reconciliation," saith the Apostle, 2 Cor. v. 19. And "We are Ambassadors for Christ, as though God did beseech you by (or ² through) us; we pray you in Christ's stead, (or ³ for Christ) be ye reconciled to God," ver 20. They did not take upon them to preach, but as the Word of Reconciliation was put in them by the Lord; and as that word was put in them; so they became Ambassadors for Christ, and could say, "God did beseech through them," and they did pray for Christ (or Christ's sake), "that men would be reconciled to God." Upon this account it was, that they could say, "We then as workers together with him, beseech you also, that ye receive not the grace of God in vain," 2 Cor. vi. 1. God, by working in them, enabled them to work together with him. And by this inward working of his, they were assisted to walk inoffensively, to preserve the ministry from blame, and to approve themselves as the Ministers of God, ver. 3, 4. Renouncing "The hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the Truth, commending themselves to every man's conscience in the sight of God," 2 Cor. iv. 2. And having this ministry, freely of God bestowed upon them,

¹ Θεμένός ἐν ἡμῖν.

² Δι' ἡμῶν'.

³ Ὑπερ Χριστοῦ.

they freely preached unto the people, working with their own hands, that they might not be chargeable unto any; rejoycing in the testimony of their conscience, that "In simplicity and godly sincerity not with fleshly wisdom, but by the Grace of God they had their conversation in the world." See 2 Cor. i. 12.

And in the course of their Gospel ministry, as Christ sent them forth, was in and with them, and made manifest the savour of his knowledge by them in every place; so they laboured by the grace of God in them, to turn the minds of people to Christ; who is the Light of the world; that by following him, they might not walk in darkness, but might have the Light of Life, John viii. 12. This being the only means for men to come to a thorough sight of their wretched, sinful state, and of that blessed way, which, as it is diligently minded, will effectually lead them out of it. For this is the testimony of Christ, "I am come," saith he, "a Light into the World, that whosoever believeth on me, should not abide in darkness," John xii. 46. Not an outward Light only, (as some mistake), by his Divine doctrine, precepts, example, miracles, patient sufferings and death, glorious resurrection and ascension; but he is also, and more especially, an inward Light, in his spiritual appearance in the hearts and consciences of men; for he is "the Day-spring from on high" that visiteth us, "to give

Light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace," Luke i. 78, 79. By this inshining Light, the Apostles and primitive Believers, came to the knowledge of God and Jesus Christ; whom he sent to be the Saviour of the World. "God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6. For by the brightness of the Light illuminating our minds, the clouds of ignorance are made to vanish, and so we, who "were sometimes darkness," come to be "Light in the Lord," Eph. v. 8. For, as "All things that are reprove, are made manifest by the light: for whatsoever doth make manifest, is light," ver 13, or as Beza, more agreeably to the ¹ Greek, renders it, *Lux enim illud est quod omnia facit manifesta*, "The Light is that which maketh all things manifest;" so "The God of our Lord Jesus, the Father of Glory, giving unto us the spirit of wisdom and revelation, in the knowledge of him; the eyes of our understanding are enlightened, to know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which

¹ Πάν γὰρ τὸ φανερούμενον φῶς ἐστὶ.

he wrought in Christ, when he raised him from the dead, and set Him at his own right hand in the Heavenly Places," Eph. i. 17, 18, 19, 20. Now this Knowledge, being the proper effect of Divine Illumination, man remaining in sin and unbelief, is wholly void and destitute of; neither can he with all his unsanctified skill and industry, attain unto it, because it is spiritually discerned. This knowledge cometh not by mere human study, but by supernatural Revelation; and the mind must be purged and purified by the inward working of the Holy Spirit, in order to the reception of it. "Blessed are the pure in heart, for they shall see God," Matth. v. 8. But the impure, while such, cannot see him. For sin clouds the understanding, and weakens the senses of the soul, so that it cannot receive the things of God, until sin be turned from. The light indeed shines in the darkness, but the darkness comprehendeth it not. Souls defiled with filthy lusts, have no right discerning of spiritual things. For such are blind, and cannot see afar off. But they, that by the Spirit of holiness dwelling in them, have escaped the pollutions which are in the world through lust, are in a preparedness for the understanding of the Mysteries of God. Therefore when the Jews marvelled at Christ, saying, "How knoweth this man letters (¹ or the Scrip

¹ Γράμματα See 2 Tim. iii. 15.

tures,) having never learned? ¹ Jesus answered them and said, my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John vii. 15, 16, 17. The knowledge of Christ's doctrine is promised to the ² doers of God's will. To Christ's disciples "it is given to know the mysteries of the kingdom of heaven," Matth. xiii. 11. "If ye love me," saith he, "keep my Commandments," John xiv. 15. And what is the promise, consequent upon their obedience? Why, saith he, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye (viz. my disciples) know him, for he dwelleth with you, and shall be in you," ver. 16, 17. And for a farther ratification or confirmation of his promise, he adds, "I will not leave you comfortless; I will come to you. And because I live, ye shall live also. And ye shall know that I am in my Father, and you in me, and I in you. He that hath my

¹ Books, Learning, the Scriptures. Dr. Hammond in the Margin upon John vii. 15.

² Βουλει θεολόγος γενέσθαι ποτέ, καὶ τῆς, θεότητος ἄξιος; τὰς ἐντολάς φύλασσε, διὰ τῶν προσαγμάτων ὁδευσον. πράξις γὰρ ἐπίβασις θεωρίας. Greg. Nazianzen. Orat. 29. Wouldst thou be skilful in Theology, and even worthy of Divinity? Keep the Commandments; walk in the Precepts; for Practice, is the Way to come to Speculation.

commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will ¹manifest myself to (or in) him," ver. 18, 19, 20, 21. When Judas (not Iscariot) asked him, how he would manifest himself unto, or in them, and not unto, or in the world; His answer was, "If a man love me, he will keep my ²word, and my Father will love him, and we will come unto him, and make our abode with him," ver. 22, 23.

This matter is further opened in the 15th chapter, where Christ calleth his disciples, his friends, upon the consideration of their obedience to him. "Ye are my friends," saith he, "if ye do whatsoever I command you," ver. 14. Where we see the condition or terms upon which this relation of Friends of Christ depends; and that is, no less than universal conformity to his precepts. And then he subjoins the reason of this honourable discriminating character; "Henceforth," saith he, "I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you," ver. 15. Whether by himself immediately, or mediately, by the Holy Scriptures, or Instruments inspired, and sent of God. Again, in the 16th chapter, he tells them, what the

¹ Ἐμφανίσω αὐτῷ ἑμαυτόν.

² Τὸν λόγον μου.

Comforter, or Spirit of Truth should do, both with respect to the world, and to themselves. He should "Reprove or convince the world of sin, and of righteousness, and of judgment," ver. 8. But then He should guide into all truth, should show them things to come, and glorify Him, ver. 13, 14.

Thus we have the true way declared unto us, whereby we may come to know the mind and will of God, and profit in reading the Holy Scriptures.

The Spirit of Truth, is the only certain and infallible Teacher of the church, and people of God. I conclude, with that excellent passage of a ¹late writer; "Beside the Outward Revelation of God's will to men, there is also an Inward Impression of it on their minds and spirits, which is in a more special manner attributed to God. We cannot see Divine things, but in a Divine Light: God only, who is the true Light, and in whom there is no darkness at all, can so shine out of himself upon our glassy understandings, as to beget in them a picture of himself, his own will and pleasure, and turn the soul (as the phrase is in Job 38.) 'רוחם' 'רוחם' like wax or clay, to the seal of his own Light and Love. He that made our souls in his own image and likeness, can easily find a way into them. The Word that God speaks, having found a way into the soul, imprints itself there, as with the

¹ John Smith of Cambridge; his Select Discourses, p. 384.

point of a diamond, and becomes ¹ ‘Λόγος ἐγγέγραμμενος ἐν τῇ τοῦ μαθητῆτος ψυχῇ,’ that I may borrow Plato’s expression. Men may teach the Grammar and Rhetorick, but God teaches the Divinity. Thus it is God alone, that acquaints the Soul with the Truths of Revelation.”

¹ A Word written in the Soul of the Learner.

SECTION III.

THE TESTIMONY OF THE HOLY SPIRIT IN THE HEARTS OF THE FAITHFUL, IS THAT WHEREBY THEY COME CERTAINLY AND SAVINGLY TO KNOW, THAT THE HOLY SCRIPTURES WERE GIVEN BY INSPIRATION OF GOD.

THERE are many arguments, which are much insisted upon by some writers, to prove the Divine Authority of the Holy Scriptures; as the Testimony of the Church, the Testimony of the Holy Scriptures themselves, their Antiquity and Harmony, those undoubted Miracles, whereby they were confirmed, the fulfilling of Prophecies, the holy Doctrine, delivered in them, Excellency of Style, Faithfulness, and Integrity of the Penmen, miraculous Preservation of them, notwithstanding the Rage of Satan, and wicked men, with other topicks of the like nature, which we own as secondary or subservient ways of proof, which may produce an Historical Knowledge; but the Primary or principal argument, viz.; whereby we come certainly and savingly to know that the Holy Scriptures are of Divine Authority, is the Testimony of the Holy Spirit in our hearts; because no other arguments whatsoever can give us a Certain

and Saving Knowledge thereof, free of all scruple, wavering and hesitation; which is absolutely necessary, to the establishing of our minds, in a Saving Faith of their Divine Original.

For that which cannot give us the Holy Spirit and Saving Faith, cannot give us a certain and Saving Knowledge of their Divine Authority; for both these are necessary, to this certain and Saving Knowledge. But neither the Testimony of the Church, nor of the Holy Scriptures themselves, nor any other argument drawn from their Antiquity, Harmony, &c., can give us the Holy Spirit, and Saving Faith; and consequently cannot give us a certain and Saving Knowledge of their Divine Authority.

That the Holy Spirit is necessary to the attaining of this Certain and Saving Knowledge, is manifest from the Apostle's Argument, 1 Cor. ii. 14. "The natural Man," saith he, "receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are Spiritually discerned." If any shall object, and say, that the Apostle is not treating there of the Holy Scriptures: I answer, He speaks there of the things of the Spirit of God, and surely the Holy Scriptures are some of those things, being given by Inspiration of God; and so not to be known certainly and savingly as such, but by the Holy Spirit. Therefore, saith the Apostle, "We

have received not the Spirit of the world, but the Spirit which is of God; that we might know the things, that are freely given to us of God," ver. 12.

The necessity also of saving Faith in this matter, is proved by the testimony and confession of Peter, in behalf of himself and the other disciples; "We believe, and are sure, that thou art that Christ, the Son of the living God," John vi. 69, where we may observe, first, he saith, we Believe, and then, we are Sure, [or as the Greek,¹ we Know,] to show that saving Faith, is necessarily pre-required to the certain and Saving Knowledge, of Divine and Spiritual things.

And that neither the Church, nor the Scriptures themselves, nor any thing else, except God and Christ, who is one with the Father, John x. 32, can give the Holy Spirit, is clear from the testimony of Christ; "The Holy Ghost whom the Father will send in my Name," John xiv. 26. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth," John xv. 26. And then for Faith, that is peculiarly ascribed to God, as his work, "This is the work of God, that ye believe," John vi. 29, and as his gift, "By grace ye are saved through Faith, and that not of yourselves: it is the gift of God," Eph. ii. 8.

¹ Ἐγνώκαμεν.

For whether we understand it, of Grace or Faith, they are both his Gifts; not our acquirements or attainments.

And because the Testimony of the Holy Scriptures themselves, is very considerable in this case, it may be seasonable, to examine the nature of its evidence, and what kind of motive of credibility it is. Whether it be such an evidence, as is sufficient to beget a firm persuasion, and a Certain and Saving Knowledge of itself, that the Holy Scriptures were given by Inspiration of God. For that the Holy Scriptures do testify, to their own Divine Original, is most undeniably true, for this is so plain, that he that runs may read it; but the question is, whether they of themselves, can give this certain and saving knowledge? For if they can of themselves, give this certain and saving knowledge, that they were given by Inspiration of God; then it will necessarily follow, that all those who are capable, and actually do hear, or read them, would have this certain and saving Knowledge. But daily experience evinceth the contrary. For how many, that are capable, and do hear or read them, persons of great parts, both natural and acquired, are yet void of this Certain and Saving Knowledge, that they were given by Inspiration of God?

The first instance I shall give of this, with respect to hearing, is in Acts xvi. Where we have an ac-

count of Paul's preaching, to several women at Phillippi, ver. 13. For though it is very probable, that they all heard him preach; yet it is said of Lydia only, "The Lord opened her heart, that she attended unto the things which were spoken of Paul," ver. 14, which shows, that if the Lord had not opened Lydia's heart, it had remained shut no less than of the rest. And if Lydia could not attend unto the Doctrine of Paul, unless the Lord had opened her heart, much less could she certainly and Savingly Know, that his doctrine was of God, without the further opening of the Holy Spirit.

The other instance, that I shall now take notice of, is John viii., where Christ having preached to the Jews, many believed on him, ver. 30, and others believed not; ver. 45, but were so enraged, that they took up stones to cast at him, ver. 59. It doth appear, that they all heard his Doctrine with the outward ear, but all received it not in their hearts; because they had not saving Faith, which is the Gift of God.

Now as it was with those that heard Christ's and the Apostle's doctrine, orally delivered, so it is with those that hear the Scriptures read, or can read them themselves; for unless Christ open their understandings, that they may understand the Scriptures, they will remain, as to all spiritual and saving Knowledge of them, a sealed book. See Luke xxiv. 45, compared with ver. 32. The Scrip-

tures are a Sacred Instrument of Divine knowledge, where they are afforded; but Christ alone by his Holy Spirit, is the principal and sole efficient cause and author thereof, in the hearts of those that believe; whereby they come to an assurance, that those Holy Writings, and the Truths therein declared of, were given by Inspiration of God.

The Apostle Paul, who was before ignorant of Christ and his doctrine, came to the knowledge of them, not by hearing or reading the Scriptures of the Old Testament, or by any way and means that had their spring in man's carnal wisdom; but by the Revelation of Jesus Christ. See Gal. i. 12. And giving a relation of his conversion, and call to the ministry before King Agrippa, Acts xxvi., he places it entirely upon Christ's Spiritual Appearance, in the way of Divine Illumination, and by a Voice speaking unto him; "I saw a Light from Heaven, above the brightness of the sun, shining round about me. And I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister, and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee," ver.

13, 14, 15, 16. It was Christ, by his inshining, in-speaking, spiritual appearance that converted him, and made him a Minister, and Witness for Christ. His Knowledge in the mystery of Christ, and the dispensation of the grace of God, were given to him by Revelation. See Eph. iii. 2, 3, 4. And not unto him only, was the mystery revealed by the Spirit, but also to the holy Apostles and Prophets of Christ in general. See ver. 5.

If human Learning, or natural Reason were sufficient of themselves, to acquaint men with the things of God, and give them a Certain Knowledge of the Divine Authority of the Holy Scriptures; then the worldly wise and learned would sooner understand them, than the outwardly ignorant and illiterate; because the learned are more capable of understanding, and improving such reasons or arguments, as are the products of human literature, than the unlearned. But the Apostle saith, "The wisdom of this world is foolishness with God," 1 Cor. iii. 19, and "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are: that no flesh should glory

in his Presence," 1 Cor. i. 26-29. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? ver. 19, 20. Again, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise," 1 Cor. iii. 18. Man in his unregenerate state, is apt to be full and puffed up in mind, with the conceit of his worldly wisdom; but if he would be made truly wise, as to the things of God, he must be emptied of his worldly wisdom, and become a fool; in a spiritual sense of the word. He must become as a babe, or as a little child; for of such is the Kingdom of God, and unto such are the Mysteries thereof opened. Wherefore, saith the Evangelist, "In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes: even so, Father, for so it seemed good in thy sight," Luke x. 21.

Here, saith Calvin, the wit of man is so puzzled and at such a loss, that the first step towards profiting in Christ's school, is to renounce it. For by it, as by a veil cast before us, we are hindered from attaining to the Mysteries of God, which are not revealed, but to babes or little ones. For neither

do flesh and blood reveal, nor doth the natural man perceive the things that are of the Spirit: but the doctrine of God is rather foolishness to him, because it is spiritually to be judged. The assistance therefore of the Holy Spirit is herein necessary, or rather his power alone is available.

—For the soul being enlightened by him, receiveth as it were a new sight; whereby it doth contemplate heavenly mysteries, with whose brightness it was before dazzled in itself.

And thus the understanding of man being irradiated with the light of the Holy Spirit, doth then at length begin, truly to taste those things which appertain to the kingdom of God; being before without all relish or savour for the teaching of them. Therefore when Christ had very clearly set forth the mysteries of his kingdom, unto two of his disciples, yet it profited them nothing, till he opened their understanding, that they might understand the Scriptures. When the Apostles were thus taught by his divine mouth, yet the Spirit of Truth must be sent unto them, to instil the same doctrine into their minds, which they had heard with their ears. The Word of God is like unto the sun, which shines unto all to whom it is preached; but without profit, among them that are blind. Now we are all naturally blind in this respect, and therefore the word cannot penetrate into the mind, unless the inward teacher, the Holy Spirit, make an entrance

for it by his illumination. Calvin, Institut. l. 3. c. 2. Sect. 34.

The Apostle John ascribes Divine knowledge to the Unction or Anointing, which the Faithful had received of Christ; "Ye have an unction," saith he, "from the holy One, and ye know all things," 1 John ii. 20. And, "The anointing which ye have received of him, abideth in you: and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lye," ver. 27. Now what is this Unction from the Holy One? Is it not the Spirit of Truth, which anoints the Faithful with a Divine knowledge, and gives them a right understanding in the things of God?

The Apostle Paul in his second Epistle to Timothy, iii. 14, exhorts him not simply to continue in the things which he had heard, but which he had learned, and had been assured of, knowing of whom he had learned them. And instancing in the Scriptures, ver. 15, he saith not simply, that thou hast read the Holy Scriptures, but thou hast known the Holy Scriptures. For Timothy, might have heard the Apostle's Doctrine, and have read the Holy Scriptures, as a natural man may do, who receiveth not the things of the Spirit of God; but to have learnt and have been assured of the Apostle's Doctrine, and to have known the Holy Scriptures, that they came from God, could not be done without the assistance of the Holy Spirit.

And therefore the Apostle prayed for him, that the Lord would give him "Understanding in all things," chap. ii. 7, and exhorted him to "Keep that good thing, which was committed to him, by the Holy Ghost which dwelleth in us," chap. i. 14. For it is by the Holy Ghost, that our understandings are enlightened to know the Holy Scriptures spiritually, and to be assured in our consciences, that they were given by Inspiration of God. For as it was by the internal motion and testimony of the Holy Spirit, that the holy Prophets and Apostles certainly knew, that what they committed to writing was of God; so there is no other way for any to attain to a certain and Saving Knowledge of the Divine Original, and Authority of the Holy Scriptures, but by the internal motion and testimony of the same Holy Spirit.

And if any opposers shall call this assertion an enthusiastical notion, and thereby think to lessen the force of the preceding arguments, we regard it not; the question having been truly stated and discussed, and we being assured by the Holy Spirit of the truth in ourselves, having the testimony not only of the Holy Scriptures confirming the same, as is already manifested; but also of several famous Protestant writers attesting thereunto, as one entirely with us in this matter; some whereof I shall produce, to show how clear we are of all fanatical novelty and singularity.

SECTION IV.

SEVERAL PROTESTANT WRITERS AND CHURCHES ASSERTING, THAT IT IS ONLY BY THE TESTIMONY OF THE HOLY SPIRIT IN THE HEARTS OF THE FAITHFUL, THAT THEY COME CERTAINLY AND SAVINGLY TO KNOW, THAT THE HOLY SCRIPTURES WERE GIVEN BY INSPIRATION OF GOD.

ALTHOUGH there are, as I have before mentioned and granted, and many other Arguments used, to prove the Divine Authority of the Holy Scriptures, as the testimony of the Church, and of the Scriptures themselves, &c., which are but secondary or subservient, tending to produce an historical knowledge: yet the primary or principal Argument, is the testimony of the Holy Spirit in our hearts, whereby we do arrive at a certain and saving knowledge, a personal and experimental assurance thereof.

CALVIN, *Professor of Divinity at Geneva.*

If we will provide well for our consciences, that they may not be always carried about with instability, doubting, or wavering and hesitation at the very least scruples, this persuasion (viz., of the Divine Authority of the Holy Scriptures) must be

fetch'd higher than either from the reasons, or judgments, or conjectures of men; namely: from the secret testimony of the Spirit. Calvin. Institut. l. 1. c. 7. Sect. 4.

Profane men, because they think Religion doth stand only in opinion, to the end they may not either fondly or lightly believe, do covet and desire to have it proved to them by reason, that Moses and the Prophets spake from God. And to such I answer, that the testimony of the Spirit far exceeds all reason. For as God alone is a sufficient witness of Himself in His Word, so will it not find credit in the hearts of men, until it is sealed by the inward testimony of the Spirit. It is therefore necessary, that the same Spirit, which spake by the mouth of the Prophets, enter into our hearts to persuade us, that they faithfully declared what was commanded them of God. Ibid.

Let it therefore remain as a fixed truth, that those whom the Holy Spirit hath inwardly taught, do steadily acquiesce in the Scripture, and that it is self-credible, and ought not to be subject to demonstration and reasons: but yet the certainty it getteth with us, it obtaineth by the Spirit's testimony. For though by its own excellence it procures a respect to itself, yet then only it seriously affects us, when the Spirit seals it in our hearts. By whose virtue being inlightened, we now believe, the Scripture is from God, not upon our own, or

other men's judgment; but above the judgment of man, we most certainly determine (as though we beheld the Majesty of God himself there), that it came from the very mouth of God to us, by the ministry of men. We seek not for arguments or probabilities, whereon to rest our judgment; but we submit our will and judgment to it, as to a thing of inestimable value. Ibid. Sect. 5.

Such then is our persuasion (in this matter), as requireth (human) reasons; but such is our knowledge, as is consistent with the best reason, in even that, wherein the mind resteth with more security and certainty, than in any (human) reasons; such in a word is our sense or feeling, as cannot proceed but from Divine Revelation. Ibid.

Unless we have this certainty, which is superior to, and of more validity than any judgment of man, it will be in vain to go about to establish the authority of Scripture, either with arguments, or the consent of the Church, or any other means. For except this foundation be laid, (viz. that the certainty of its Divine Authority depends entirely upon the Spirit's Testimony) it remains in perpetual suspense. Ibid. l. 1. c. 8. Sect. 1.

ZANCHIUS, Professor of Divinity at Heidelberg.

To those that say, the Scripture needs no other Testimony, but is sufficient of itself, to prove it was given by Inspiration of God, Zanchius, in his

Treatise of the Holy Scriptures, Tom. 8, of his Works, gives this Answer in the following Propositions:

PROP. I.—It is not in the power of any man, nor of the universal Church, but of God alone, to make a man certainly know, that this very Scripture, whereof we are speaking, was given by Inspiration of God, and others were not.

PROP. II.—Nor can the Holy Scripture effect this of itself alone; but the Holy Spirit is necessary for the so enlightening of the mind of man, in his reading or hearing of the Scripture, that he may see and perceive God, and not man, to be the speaker.

PROP. III.—No reasons drawn either from the antiquity, or harmony of the Scriptures, or those miracles, wherewith the Holy Scripture was confirmed, or the fulfilling of its prophecies, or any other topicks, can persuade a man, that these books were given by Inspiration of God, and others were not, without the inward demonstration of the Spirit.

PROP. IV.—The Holy Spirit therefore, which can open the mind and enlighten the eyes of it, is not only necessary, to make a man know of a truth, that the Canonical Books were given by Inspiration of God; but he alone is also a Teacher, able and sufficient to do this, without any testimony of the Church, and without any reasons of man.

PISCATOR, *Professor of Divinity at Herborn.*

Though the Scripture deserveth to be believed of all men, as being given by Divine Inspiration, and self-credible; yet it must be confirmed by the Spirit's testimony in our hearts, that we may be certain of its authority, and so give full credit thereunto. Piscator in Aphorismis, Loc. 2. Aphor. 6.

URSIN, *Professor of Divinity at Heidelberg.*

Having mentioned sundry arguments, to confirm the truth and certainty of the Scriptures, he asserts that it is by the Holy Spirit's testimony, or certain persuasion in the hearts of the Faithful, that they know them to be of God.

This certain persuasion, or full assurance, doth not depend upon the testimony of men or any creature, but it is the proper effect of the Holy Spirit.

This argument, as it is peculiar to the regenerate, so it alone not only convinces their hearts of the truth and authority of the Holy Scripture, but also persuades them, to assent unto, and to rest assuredly in it. All other arguments are common also to the unregenerate, whom they convince and silence from contradicting, but they alone do not persuade, nor move them to assent, without the testimony of the Holy Spirit. Ursinus in Prolegom. in corpus Doctrinæ, &c. p. 9.

DR. WHITAKER, *Regius Professor at Cambridge.*

Though there are many arguments to confirm the authority of the Scriptures, and confute those who oppugn it; yet this persuasion (viz., of their Divine Original) will never be saving, firm, or lasting to us, until it be ratified by the testimony of the Holy Spirit. Whitakeri Defensio, &c. contra confutationem Duræi Jesuitæ, p. 110.

They, therefore, who are without the Spirit's testimony, may read the Holy Scriptures, and abound with arguments, for the defence of them, and the rejection of other writings; yet they cannot heartily embrace the Scriptures, as being truly Divine, before the Spirit hath brought their minds and wills unto a full persuasion thereof. Ibid. p. 111. For, it is "God himself," as Augustine saith, "that inwardly strengthens and inlightens our mind." Aug. contra Epist. Manich. Ibid. p. 116.

MACCOVIUS, *Professor of Divinity at Franeker.*

All arguments avail little towards believing, (the Divine Authority of Scripture) unless our minds are inlightened by the Holy Spirit; which illumination, we call the testimony of the Holy Spirit. Maccovii Loc. commun. c. 4. de Authoritate S. Scripturæ, p. 27.

An inward, principal and infallible testimony speaking in our hearts, above Scripture.

BUCANUS, *Professor of Divinity at Lausanna.*

How is it certain, that the writings of the Prophets and Apostles were dictated of God?

Ans. Partly by testimonies, and partly by arguments. The testimonies are either internal or external. The internal testimony is but one, namely; of the Holy Spirit, inwardly speaking to our heart, and dictating that those writings were given by Divine Inspiration, and sealing them therein.

And this testimony is peculiarly appointed for the strengthening of us, and alone satisfies us. Bucani. Institut. Theolog. Loc. 4. Quæst. 12.

AMESIUS, *Professor of Divinity at Franeker.*

The true Christian Faith, which hath its seat in the understanding, rests always upon a Divine testimony. Amesii Medulla Theolog. l. 1. c. 3. de Fide, n. 5.

Faith, as it denotes the object of credibility, is ultimately resolved into the authority of God, or Divine Revelation: and as it signifies the act of believing, it is ultimately resolved into the internal operation and persuasion of the Holy Spirit. For "No man can say that Jesus is the Lord, but by the Holy Ghost," 1 Cor. xii. 3. Ibid. n. 12.

From whence it follows, that no man can know assuredly that the Scriptures, which testify of Christ, are of God, but by the Spirit of God in-

wardly enlightening, convincing and persuading our minds.

TRELCAIUS, *Professor of Divinity at Leyden.*

We know that the Scripture is of God, not by tradition; but

1. By the internal testimony of the Spirit of Christ.

2. By the testimony of the Apostles, as publick notaries in the Church.

3. By the testimony of the Scripture, as a Divine instrument.

4. And lastly, By the testimony of the Church of God, openly and publickly propounding the testimony of the Apostles and of the Scripture. Trelcat. Instructiones, l. 1. p. 14.

God hath testified the high Authority of the Scripture, not only publickly, and that both in an ordinary and extraordinary manner, but he also privately sealeth it, by his Eternal Spirit in the consciences of the Godly.

RAVANELLUS.

We are certain of the Divine Authority of the Scripture, by the testimony which the Holy Spirit gives inwardly in our hearts.

The testimony of the Holy Spirit is far more effectual and excellent, than all other testimonies, and particularly, the testimony of the Church; for

neither the testimony of the Church, nor the testimony, which either the Scripture gives to itself, or is taken from its nature, or from the inherent matter, avails any thing; to persuade us to believe its Divine authority, without the internal testimony of the Holy Spirit. Ravanelli Bibliotheca Sacra, in Verbo (Scriptura) Num. 2. Dist. 1.

BEZA, *Professor of Divinity at Geneva.*

First, the Holy Spirit disposeth our understanding to perceive the Doctrine of the Gospel, which otherwise to the world seemeth mere foolishness.

Next, it persuadeth our minds, that the Doctrine of free Salvation in Jesus Christ, is not only true, (for the Devils understand it to be most true, and yet are not saved); but also, that it doth appertain to us. Bezæ Brevis Fidei Confessio, n. 19.

Therefore the Divine Authority of the Holy Scriptures, is evidenced to us by the Holy Spirit.

WOLLEBIUS, *Professor of Divinity at Basil.*

Quest. By what testimony may we know the Divine Authority of the Holy Scriptures?

Ans. The testimony is two-fold, principal and ministerial. The principal testimony is that of the Holy Spirit, speaking outwardly in the Scripture itself; and inwardly in the heart and mind of a believer enlightened by the Spirit, and persuading him, of the Divine Authority of the Holy Scriptures.

The ministerial or subservient testimony is that of the Church. Wollebii Compend. Theolog. Præcog. Can. 8, 9.

DR. TULLY, *of Oxford.*

The Doctor having mentioned the causes, whereby the Divine Authority of the Scriptures may be known, as, the principal efficient, and the ministerial, intermediate, or moving causes, affirms, that the principal efficient cannot be any other, than the Spirit of Truth, which worketh all things of that kind in all, as he will. Enchiridion Didacticum, cap. 1. De Sacra Scripturâ.

WILLIAM TYNDALE, *Martyr, and, as Fox stileth him, an Apostle of England, Acts and Mon. Vol. II. p. 306. Edit. 9. 1684.*

¹ When thou art asked why thou believest that thou shall be saved by Christ, and of such like principles of our Faith; answer, thou wottest² and feelest that it is true. And when he asketh, how thou knowest that it is true; answer, because it is written in thine heart: And if he asketh, who wrote it; answer, the Spirit of God. And if he asketh, how thou camest first by it; tell him, whether by reading in books, or hearing

¹ William Tyndale was burnt at Filford in Flanders in the Reign of Henry 8. Anno. 1536. See Fox's Acts and Monuments, Vol. II. p. 305.

² Knowest.—W.

it preached as by any outward instrument, but that inwardly, thou wast taught by the Spirit of God: and if he asketh, whether thou believest it not, because it is written in books, or because the priests so preach; answer, no, not now; but only because it is written in thine heart, and because the Spirit of God so preacheth, and so testifieth unto thy Soul; and say, though at the beginning, thou wast moved by reading or preaching, as the Samaritans were by the words of the woman; yet now thou believest it not therefore any longer, but only because thou hast heard it of the Spirit of God, and read it written in thine heart. Answer to Sir Thomas More's Dialogue.

JOHN BRADFORD, *Martyr*.

After we come to the hearing and reading of the Scriptures showed unto us, and discerned by the Church, we do believe them, and know them as Christ's sheep, not because the Church saith they are the Scriptures, but because they be so, being thereof assured by the same Spirit which wrote and spake them. Fox's Acts and Monuments. Vol. III. p. 246. Edit. 9.

RICHARD HOOKER.

Scripture teacheth all supernaturally revealed Truth,—The main Principle, whereupon our Belief of all things therein contained dependeth, is, that

the Scriptures are the Oracles of God himself. This in itself we cannot say is evident. For then all men that hear it, would acknowledge it in heart, as they do when they hear that every whole is more than any part of that whole, because this in itself is evident. The other we know, that all do not acknowledge, when they hear it. There must be therefore some former knowledge presupposed, which doth herein assure the hearts of all believers. Scripture teacheth us that Saving Truth, which God hath discovered unto the world by Revelation; and it presumeth us taught otherwise, that itself is Divine and Sacred. The Question then being, by what means we are taught this; some answer, says he, That to learn it we have no other way than only Tradition. And having spoken something of this, and the Use of Reason to convince Infidels or Atheists; he adds, Neither can I think that, when grave and learned men do sometime hold, that of this ¹ Principle there is no proof but by the testimony of the Spirit, which assureth our hearts therein; it is their meaning to exclude utterly all force which any kind of reason may have in that behalf; but I rather in this do interpret such their speeches, as if they had now expressly set down, that other motives and inducements, be they never so strong and consonant unto

¹ That the Scriptures are the Oracles of God.

Reason, are notwithstanding, ineffectual of themselves, to work Faith concerning this Principle, if the special Grace of the Holy Ghost, concur not to the enlightening of our minds. Ecclesiast. Polity, Book 3. Sect. 8. p. 77, 78, Edit. 1666.

DR. WILLET.

Neither do we only believe the Scripture, because of the Church's Testimony, nor chiefly ; but because the Spirit of God doth teach us, and the Scriptures themselves do testify for themselves. Synopsis Pa-pismi, &c. p. 36.

Not the judgment of the Church, but the witness of the Spirit, doth certify and assure us, of the Truth and Authority of Scripture. Ibid. p. 37.

DR. RICHARD FIELD, *Dean of Gloucester.*

The supreme judgment, wherein the conscience of men doth rest, in the things of God, is proper to God ; who only of his Spirit teacheth the Conscience, and giveth unto it, Assurance of Truth. Of the Church ; Book, 4. c. 13. p. 221.

The judgment of God the Father, as supreme, the judgment of the Son, as the Eternal Word of God ; of the Spirit, as the Fountain of all Illumination ; making us discern what is true, is that, in which we finally rest. Ibid. p. 222.

Without this, we cannot know the Scripture to be of God. Ibid. c. 14. p. 225.

ARTHUR HILDERSHAM.

None of these arguments, (viz. Consent of the holy Writers, Fulfilling of Prophecies, &c.) can undoubtedly persuade the heart "*certitudine Fidei*" (of the Divine Authority of the Scriptures), till we be taught of God; till the Holy Spirit of God have inwardly certified, and assured us of it. Lectures on Psal. li. 7. p. 773.

ARCHBISHOP USHER.

It is required, that we have the Spirit of God, as well to open our eyes to see the light, as to seal up fully into our hearts, that Truth which we see with our eyes; for the same Holy Spirit that inspired the Scripture (1 Cor. ii. 10, and xiv., 37. Eph, i. 13) inclineth the hearts of God's Children to believe what is revealed in them; and inwardly assur-eth them above all reasons and arguments, that these are the Scriptures of God. Sum and Substance of the Christian Religion, p. 11, 12. Edit. 6.

This Testimony of God's Spirit in the hearts of his Faithful, is greater than any human persuasions grounded upon Reason, or witnesses of men. Ibid. p. 12.

EDWARD LEIGH.

He having offered several arguments, in proof of the Divine Authority of the Holy Scriptures, and finding them not strong enough to establish

the mind in a firm persuasion thereabout, comes at last to the Testimony of the Holy Spirit, in the hearts of the Faithful, as that alone which can and doth give the soul, plenary satisfaction. None of all these arguments, saith he, can undoubtedly persuade the heart "*certitudine Fidei*," that the Holy Scripture, or any doctrine contained in it is the Word of God, till we be taught it of God; till the Holy Spirit of God, hath inwardly certified, and assured us of it. This is called the Sealing of the Spirit of God, Eph. i. 13. By this the Scripture is imprinted in our hearts, as the sign of the Seal in the Wax. Other arguments may convince, but this is absolutely necessary; this is all sufficient to persuade certainly, Matth. xi. 25. Body of Divinity, l. 1. c. 2. p. 16. Edit. 1654.

The Holy Ghost, inwardly witnesseth in the hearts of the Faithful, that the Scriptures are the Word of God. Ibid. in Margin.

BISHOP STILLINGFLEET.

The ultimate resolution of our Faith, as to its formal Object, must be alone into the Veracity of God, revealing things unto us; for the "*principium certitudinis*," or Foundation of all certain Assent; can be fetcht no higher, neither will it stand any lower, than the infallible Verity of God himself; and the "*principium patefactionis*," or the Ground of Discovery of spiritual Truth to our minds, must

be resolved into Divine testimony, or Revelation. Origines Sacrae, Book 2. c. 8. Concerning the Truth of the Doctrine of Christ, Sect. 8.

The Spirit of God in its working upon the mind, doth not carry it on by a brutish impulse; but draws it by a spiritual discovery, of such strong and persuasive grounds, to assent to what is revealed, that the mind doth readily give a firm assent to that, which it sees such convincing reason to believe. Now the strongest reason to believe, is the manifestation of a Divine Testimony; which the Spirit of God, so clearly discovers to a true Believer, that he not only firmly assents, to the general foundation of Faith, the Veracity of God; but to the particular object propounded, as a matter of Divine Revelation. Ibid.

The whole work of the Spirit of God, in its peculiar energy, and way of operation upon the soul, is left entire to itself. But then when the Spirit works, as to the planting of a truly Divine Faith, I do not think it only persuades the soul of the truth of a Divine Testimony, but withal represents the truths revealed by that testimony, with all that excellency and suitableness that there is in them; that by the most agreeable, yet effectual Influence of the Spirit upon the soul, it cheerfully embraceth that Truth, which is revealed, and cordially yields up itself in Obedience to it. Ibid. Sect. 11.

The natural man, cannot savingly apprehend the things of God. Ibid.

Inwardly God hath promised to be a witness within them, that by its working and strengthening Grace in the hearts of Believers, it may confirm to them the Truth of the records of Scripture; when they find the counter-part of them written in their hearts, by the finger of the Spirit of God. Ibid. c. 10. Sect. 5.

RICHARD BAXTER.

The Testimony of the internal sanctifying Spirit is infallible; and so much as this Spirit testifieth to me, is true. And I am sure that this Spirit attesteth the truth of the Gospel in me; for the substance of the Gospel is imprinted on my heart; and by the impression I know the Seal. More Reasons for the Christian Religion, p. 41.

The gracious Redeemer hath his standing Witness in the sanctified; even his Holy Spirit. Ibid. p. 33.

True Christians know this; they feel it; they profess it; they have this Spirit in them, illuminating their minds.—This is Christ's advocate and witness still dwelling in all his members.—This is Christ's witness in us, that he is Christ indeed, and pure.—If you know no such thing in your self as this, you have rejected the Holy Ghost, or quenched his Spirit. Ibid. p. 31.

DR. OWEN.

The Doctor speaking of the testimony of God's Spirit, saith, This alone persuadeth and inwardly convinceth the heart, of the divine Verity of the Holy Scripture. Principles of the Doctrine of Christ, p. 8.

It is the work of the Holy Spirit to enable us to believe the Scripture to be the Word of God,¹ and infallibly to evidence it unto our minds, so as that we may spiritually and savingly acquiesce therein. "The Reason of Faith:" or, "An Answer unto that Enquiry, wherefore we believe the Scripture to be the Word of God." ¹ p. 14.

We must grant that a Spirit of Wisdom and Revelation to open the eyes of our understanding, is needful to enable us to believe the Scripture to be the Word of God ¹ in a due manner; or forego the Gospel. Ibid. p. 91.

Divines at the first Reformation, did generally resolve our Faith of the Divine Authority of the Scripture, into testimony of the Holy Spirit. Ibid. p. 107.

We cannot believe the Scripture to be the Word of God¹ nor any Divine Truth therein contained,

¹ See Notes page 76, relative to the use of the terms "Word;" "The Word;" "Word of God;" "God's Word;" &c., in different places in this work, by some of the writers quoted by the author; in application to the Scriptures.—W.

without the effectual Illumination of our minds by the Holy Ghost. Ibid. p. 180.

Not that I would deny unto men, or take them off from the use of their Reason in this matter; for, what is their Reason given unto them for, unless it be to use in those things which are of the greatest importance unto them? Only I must crave leave to say, that it is not sufficient of itself; to enable us to the performance of this duty, without the immediate aid and assistance of the Holy Spirit of God. Ibid. p. 93.

And yet, They do but vainly deceive themselves, who suppose, or rather dream, that they make any determination of what is true or false in Religion, without the use and exercise of their Reason; it is to say, they do it as beasts, and not as men; than which nothing can be spoken more to the dishonor of Religion, nor more effectual to deter men from the entertainment of it. For our parts, we rejoyce in this, that we dare avow the Religion which we profess to be highly Rational; and that the most mysterious Articles of it are propounded unto our Belief, on grounds of the most unquestionable Reason, and such as cannot be rejected, without a Contradiction to the most sovereign Dictates of that intellectual Nature, wherewith of God we are endued. Vindication of the Animadversions on *Fiat Lux*, c. 14. p. 364, 365.

ISAAC CHAUNCY.

By his (viz. God's) Spirit, the heart is fully persuaded and enabled to close with the truths contained in the Scriptures. Doctrine according to Godliness, p. 8.

To these Testimonies of private Writers among Protestants, I shall here add, the Confessions, of several of their Churches.

The French Confession.

We know these books to be Canonical; that is, we esteem them as a rule and guide of our Faith, and that not only by the common consent of the Church, but also much more by the testimony, and inward persuasion of the Holy Spirit. Gallicarum Ecclesiarum Confessio, Art. 4. in Corp. Conf.

The Dutch Confession.

We receive all these books only, as Sacred and Canonical, that our Faith may be tried by them, as by a rule; and lean and be established upon them as a foundation. And we believe without all doubting, all those things which are contained in them, and that not so much, because the Church receives and approves them as such, as chiefly because the Holy Spirit doth testify in our hearts, that they came from God, and carry his approba-

tion in themselves. Ecclesiarum Belgicarum Confessio in Actis Synodi Nationalis Dordrechtanæ, Art. 5. in Corp. Confess.

The Confession of Faith, first agreed upon by the Assembly of Divines at Westminster, and since approved by the general Assembly of the Kirk of Scotland.

We may be moved and induced by the testimony of the Church, to an high and reverend esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God) the full discovery it makes of the only Way of Man's Salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments, whereby it doth abundantly evidence itself, to be ¹the Word of God: ²yet notwithstanding, our full persuasion and assurance, of the infallible Truth and Divine Authority thereof, is

¹ This is true of the Divine Doctrine and Truth, declared of in the Scripture.

² "In the beginning was the Word, and the Word was with God, and the Word was God."—John I. 1. This "Word," of Whom the Evangelist speaks, is emphatically "The Word." "The Same was in the beginning with God. All things were made by Him; and without Him, was not any thing made, that was made." John I. 2, 3.

To avoid a confusion of terms, and keep to what seems a more correct use of language, it is highly proper, to style the Holy Scriptures—as they really are—the "Words of God."—W.

from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts. Confession, &c. chap. I. Of the Holy Scriptures, Sect. 5. Printed in the Year 1651. The Independents own the same.

Confession of Faith, put forth by the Elders and Brethren of many Congregations of Christians, (baptized upon Profession of their Faith) in London, and the Country; printed, 1677.

I shall not need to transcribe their words; which are in Chap. 1. Sect. 5, they being the same verbatim; with the Westminster Confession, before quoted. The reason why they express their sentiments in the words and method of the Assembly, and those of the Congregational way, that is; the Presbyterians and Independents, is set down in their preface to the reader; viz. to manifest their consent with both, as also with many other Confessions of Protestants, in divers nations and cities; and also to convince all, that they had no itch to clogg religion with new words.

From all which testimonies of private authors among Protestants, and the Confessions, of several churches, as the French, Dutch, Scotch, abroad, and the Presbyterian, Independent and Baptist churches at home; it appears that the Holy Spirit's witnessing in the hearts of the Faithful is the principal testimony of the Divine Authority of the

Holy Scriptures. For this not only powerfully convinceth the mind, and is more excellent than the testimony of the Church, and all arguments drawn either from Scripture itself, or human Reason; but also effectually persuades the faithful to give a full assent unto them, and stedfastly without all doubting, to acquiesce therein, as given by Inspiration of God.

It also further appears, by this harmony, consent and agreement of these Protestant writers and churches, with the Quakers, in this fundamental Principle of the Christian Religion, Faith and Doctrine, the internal Testimony of the Holy Spirit; that the Quakers, though reproached and reviled by their adversaries, are as clear of singularity and novelty, in this regard, as those Protestant writers and churches. And if they were sound and orthodox, in holding this fundamental principle of Truth, (as who dares assert the contrary?) Why should the Quakers, who hold the same that they themselves do; nay, how can they, with any consistency to those testimonies and confessions, be censured for erroneous and heterodox?

SECTION V.

OF THE INTERPRETATION OF THE HOLY SCRIPTURES, EVINCING THAT THE HOLY SPIRIT IS THE CHIEF, AND ONLY CERTAIN INTERPRETER THEREOF.

THE sense, or meaning of Scripture is either literal, or spiritual. To the understanding of the literal sense, these things are ordinarily required, viz. A comparing of Scripture with Scripture; a considering of the use and acceptation of words and phrases; of the circumstances of time and place; a weighing of the principal scope, design and coherence of the text; a regard to the agreement or disagreement, with the primary heads or Articles of Religion, generally owned by all sorts of Christian professors, as necessary to be believed in order to eternal Life and Salvation; all which presuppose a perceptive faculty, the use of Reason, and a degree or measure of other human attainments, as a competent skill in arts and languages, &c. By these and the like means, the literal sense of Scripture is attained to. But these helps, though profitable, yea necessary, ordinarily speaking, to the literal understanding of Scripture, yet they are but secondary, ministerial or subservient; and the

knowledge accruing thereby, is only notional or speculative; a head or brain knowledge, which wicked and ungodly men may arrive at, no less than those who fear the Lord and work righteousness; yea, it is sometimes seen, that the wicked do far excel the godly in this kind of knowledge.

But to the understanding of the spiritual sense or meaning of Scripture, so as to come to witness Salvation to the immortal Soul thereby, the Illumination of the Holy Spirit is absolutely necessary. This is a heart, not a mere head-knowledge; of the Spirit, not of the Letter only; by inward feeling and experience, not by outward notion or observation.

The external helps before mentioned, we neither undervalue nor neglect, as we have ability and opportunity for the using of them: but as natural causes cannot produce supernatural effects; so can no man know the things of God, but by the Spirit of God.

We also distinguish between the bare understanding of the literal sense, of such or such a proposition, or sentence of Scripture, wherein such a truth is declared of, and the saving or spiritual perception of it, so as to believe it with a Divine Faith. Those former outward helps, are sufficient to the bare understanding, of the sense of a proposition or sentence, to be literally understood: but the saving, or spiritual perception thereof, accom-

panied with a divine assent thereunto, is the work of the Holy Spirit alone, in its inward influence and operation, in, and upon, the hearts of the Faithful. For nothing but the Spirit of God can reveal, or open to us, the mind of God. It is the Inspiration of the Almighty, that gives us, this Understanding. All knowledge of Scripture proceeding from natural reason, and mere human study and endeavors, is but a natural and human understanding of things in Scripture, but the knowledge which the Holy Spirit giveth, is divine and supernatural. In a word, all mere human interpretations or expositions of Scripture, are at best but only secondary, ministerial or subservient; but the interpretation or exposition of the Holy Spirit is chief or principal. They are doubtful and uncertain, but this only, is certain and infallible. This might be abundantly proved by testimonies of Scripture; but having before manifested the truth thereof in the former part of this Treatise; I proceed to allege testimonies, out of those called the Fathers; of some moderate men of the Roman Communion; and of several Protestant writers and Churches, confirming this Position; viz. That the Holy Spirit is the chief and only certain and infallible Interpreter of Scripture; which will be a farther confutation of that pretended singularity, and enthusiastical novelty, wherewith some have rashly charged us, in the Exposition thereof.

CLEMENS ROMANUS, A. C. 91.

Clemens Romanus writing to the Church of God at Corinth, tells them:

A plentiful effusion of the Holy Ghost was upon them all. Epist. 1. ad Corinthios, c. 2.

Again, Is not one Spirit of grace poured out upon us? c. 46.

The Spirit of grace was and is the teacher of mankind, and without his teaching, help and assistance, no man can do any thing that is acceptable to God.

IGNATIUS, 100.

This holy Martyr gives a clear Testimony to immediate Revelation; for having purposed to write a second Epistle to the Ephesians concerning Jesus Christ, both in his Faith, Love, Suffering and Resurrection, he adds this necessary Proviso.

If the Lord shall reveal or make it known to me. Epist. ad Ephesios.

He would not write of Jesus Christ, though he had the Scripture by him, from his own mere reading, observation or memory, but waited for immediate Revelation to open his understanding in the Scriptures.

Let us do all things as those who have God dwelling in us, that we may be his temples, and he may be our God in us. Ibid.

Let Christ speak in us, as he did in Paul, let the Holy Spirit teach us to speak the things of

Christ, we keeping near unto him. Epist. largior ad Ephesios.

He was for the experimental Knowledge of God dwelling in us, of Christ speaking in us, and the Holy Spirit teaching us to speak the things of Christ. All other Knowledge, though of the Scriptures themselves, without immediate Revelation, being of little value in God's account.

JUSTIN MARTYR, 140.

Above all things pray to God, that the gates of light may be opened to thee: for the Scriptures are not perceived or understood, by any, but him unto whom God and his Christ do give an understanding. Dial. cum Tryphone Judæo, p. 225. Edit. Colonix, 1686.

No man knoweth the Father, but the Son; neither knoweth any man the Son but the Father, and they to whom the Son will reveal him. Therefore he hath revealed unto us all those things, which out of the Scriptures by his grace we have an understanding of. Ibid. p. 326.

It is necessary for them, who interpret or expound Divine mysteries, that they be moved thereunto and assisted therein from above. In Exposit. Fidei. p. 382.

CLEMENS ALEXANDRINUS, 192.

He is the Interpreter of the Law, by whom the

law was given. The first or principal interpreter of the Holy Scriptures is the only begotten Son, who declareth the counsel of the Father. Strom. l. I. p. 351. Edit. Coloniae, 1688.

For no man knoweth God, but the Son, and he to whom the Son will reveal him. Pædagogus, l. I. p. 89.

Wherefore those things which are hidden from the wise and prudent of this world, are revealed unto babes. Ibid. p. 96.

TERTULLIAN, 192.

The Holy Spirit is the teacher of Truth, the steward of God, the vicar of Christ. De Præscript. Hæretic. Sect. 28.

What is the office of the Comforter, but to direct discipline, reveal the Scriptures, reform the understanding, and improve in that which is good. De Virg. Veland. Sect. 1.

Arise therefore, O Truth! arise; and do thou thyself interpret thy own Scriptures. Ibid. Sect. 3.

Whoever found out the Truth without Christ? who ever knew God without Christ? or Christ without the assistance of the Holy Spirit? De Animâ. Sect. 1.

ORIGEN.

Let us pray to the Lord, that in the Spirit, considering the things that are written by the Spirit,

and comparing spiritual things with spiritual, we may in honour of God and the Holy Spirit, the Inspirer; explain the things that are written. In Num. Hom. 16. in cœlest. Acad. F. Rous, p. 126.

LACTANTIUS, 303.

Truth, which is the secret of the Most High God, Who hath made all things, cannot be comprehended by our wit and sense: for there would be no distance between God and man, if man's cogitation could understand the Counsels and Appointments, of God's Eternal Majesty. Which being impossible, that man of himself should ever attain the knowledge of Divine Reason; God suffered not man, being desirous of the Light of Wisdom, to stray up and down any longer, and without any effect of his labour, to wander in inextricable darkness; but opened his eyes at length, and bestowed upon him the knowledge of the Truth by way of donative, that He might both convince him of the insufficiency of human wisdom, and also show unto him, being in error, the Way that leadeth to Immortality. *Divin. Institutionum. l. 1. c. 1. De Falsâ Religione.*

EUSEBIUS CÆSARIENSIS, 315.

They had the Holy Spirit for their Counsellor to instruct them. *Euseb. Eccl. Hist. l. 5. c. 3. Engl. Transl. p. 75.*

GREG. NAZIANZEN, 370.

They only can see the usefulness of the Holy Scripture, the eyes of whose minds are well cleared by the Spirit. *De rebus suis Carm. Ibid. p. 4.*

AMBROSE, 374.

Let God himself teach me the mystery of heaven, and not man who knoweth not himself. *Ep. 31. l. 5. Tom. 3. in Art. primo, p. 7. ad finem Corp. Confess.*

HIERONYMUS, 378.

Reveal, or "Open thou mine eyes, O Lord," saith David, "and I shall behold wondrous things out of thy law;" for the law is spiritual, and there is need of revelation, that we may understand it, and with open face behold the glory of God. The book in the Revelation is sealed with seven seals. If thou givest it to the learned to read, he will answer thee, I cannot, for it is sealed. (How many at this day think themselves learned, and yet hold the book sealed, neither can they open it, except He unlock it, Who hath the key of David, Who openeth and no man shutteth; shutteth and no man openeth.)¹ *Ep. ad Paulinum, Tom. 3.*

AUGUSTINE, 396.

I would hear and understand, O Lord, how thou

¹ This is a Translation of the Latin, on the Title-page.

hast made the heaven and the earth. Moses wrote this, he wrote it and is gone, he is passed from hence unto thee. For he is not now present with me, for if he were, I would lay hold on him, and ask him, and beseech him for thy sake, to open those things unto me; and I would cause my bodily ears to attend unto the Words of his mouth. But if he should speak in the Hebrew tongue, he would in vain strike upon my outward sense, and not at all touch or affect my mind. If he should speak in Latin, I might then know what he said. But whence should I know, whether he spake the truth? But if I should know this, should I know it from him? The Truth, which is neither Hebrew, Greek, nor Latin, nor any barbarous language, would say unto me inwardly, in the habitation of my thoughts, without the instruments of mouth or tongue, without the noise of syllables, He (*viz.* Moses) speaketh the truth; and I with confidence should say unto that servant of thine, thou speakest the truth. Seeing then I cannot enquire of him, I beseech thee, O my God, pardon my sins, and thou who gavest to him thy servant to speak these things, grant also unto me to understand them. Confess. l. 11. c. 3.

O Lord my God, I will speak what thy Scripture following reminds me of; and I will speak it, and not be afraid. For I will speak that truth, which from those words, thou inspiring of me

wouldest have me to speak. For I do not believe that I speak Truth from any but thee inspiring of me, for thou art the Truth, and every man a liar. Confess. l. 13. c. 25.

It is God that gives you to understand the Scripture. Hom. 3. De verbis Dom. secund, Joan.

CHRYSOSTOM, 398.

Man's human and worldly wisdom or science is not needful to the understanding of the Scripture; but the Revelation of the Holy Ghost, who inspirith the true meaning unto them, that with humility and diligence do search therefor. The second Part of the Exhortation to the Reading of the Holy Scripture, p. 8, in the Book of Homilies, reprinted for the use of private families, 1687.

THEOPHYLACT, 1077.

The Holy Scriptures being opened by the Holy Spirit do show Christ unto us; and therefore the Holy Spirit is the opener of the Scriptures. In Joan. 10.

Certain Testimonies of some Writers of the Roman Catholic Communion, witnessing to the same.

THOMAS AQUINAS, 1255.

The proper knowledge of this Divine Science, is that which is by Divine Revelation, and not that

which is by natural reason. Sum. Theolog. Prima Pars, Quest. 1. Art. 6.

THOMAS À. KEMPIS, 1450.

“Speak, Lord, for thy servant heareth.” I am thy servant, give me understanding, that I may know thy testimonies. Incline my heart to the words of thy mouth, let thy speech distil as the dew. The children of Israel in time past said unto Moses; “Speak thou unto us, and we will hear thee: let not the Lord speak unto us, lest we die.” Not so, Lord, not so, I beseech thee; but rather with the Prophet Samuel, I humbly and earnestly intreat, “Speak, Lord, for thy servant heareth:” let not Moses, nor any of the Prophets speak to me, but speak thou rather, O Lord God, the inspirer and inlightner of all the Prophets: for thou alone without them canst perfectly instruct me: but they without thee will profit nothing.

They indeed may sound the words, but they do not give the Spirit. They speak very excellently, as men, but when thou art silent, they do not inflame the heart. They teach the letters, but thou openest the sense. They utter mysteries, but thou unlockest the meaning of sealed things. They declare thy commandments, but thou helpst to fulfil them. They show the way, but thou givest strength to walk in it. They work without only, but thou instructest and inlightenest the heart. They water

externally, but thou givest fruitfulness. They make a noise with words, but thou givest understanding to the hearing.

Let not therefore Moses speak to me, but do thou, my Lord God, the Eternal Truth; lest peradventure I die, and become unfruitful, if I am warned only from without, and am not inflamed within. *De Imitatione Christi*, l. 3. c. 2.

I (that is, Christ) am he that teacheth man knowledge, and give unto babes a clearer understanding than can be taught by man. He to whom I speak, shall become quickly wise, and make much proficiency in the Spirit.

I am he who in an instant do raise up the humble mind, to understand more of the Eternal Truth, than can be gotten by ten years study in the Schools or Universities. I teach without the noise of words, without the confusion of opinions, without the ambition of honour, without the bickering of arguments.—To some I reveal mysteries in great light. The voice of books is indeed one, but it doth not teach all men alike: because I am the inward teacher of truth, the searcher of the heart, the discernor of the thoughts, the promoter of that which is good, distributing to every one, as I judge meet. *Ibid.* c. 43.

RICHARDUS DE SANCTO VICTORE, 1150.

The mysteries that are contained in the Holy

Scripture, are opened by the grace of God. In Apoc. l. 7. c. 10.

JOHN GERSON, 1404.

No man doth ever (rightly) understand the words of the Apostles and Prophets, let him sound them outwardly never so much, if he hath not imbibed the affection or Spirit of the penmen. For no otherwise will he have a right conception of those words in his mind. De Theol. Mysticâ.

HIERON. SAVONAROLA, 1480.

He that thinks he can understand the Scriptures without Supernatural Light, is like one that would have a bird to fly without wings and feathers. De Simpl. Vit. l. 5. con. 15.

Every power or faculty of created nature hath its bounds. For the faculty of seeing cannot know anything but light and colours, nor the hearing any thing but sounds, nor can our intellect naturally understand any but natural things, and such as may in any sort be known by natural means. As then the sight can give no judgment of sounds, nor the hearing of colours; so cannot the natural or carnal man, who is without supernatural light, give a certain judgment of spiritual things.—But because the spiritual man hath that light, whereby supernatural things may be known, he is able to give a

right judgment of them. De Simpl. Vit. l. 4. con. 6.

He that goeth to read the Holy Scriptures without supernatural light, doth but hinder and illude himself; for he shall read and not understand, which is the spending of his time in vain. For natural sciences, may be understood by the natural light of reason, which is in all men: but the Science which is given by Inspiration of God, cannot be apprehended but by Divine Light. In Procem. Expos. 1. Orat. Dominic.

ERASMUS, 1518.

The Prophets did not, when they prophesied, give forth their prophecies from their own mind and will; but being holy men and free from all human affections, the Holy Spirit inspired their minds, and using them as his instruments did by them signify his mind unto us. What men set forth from human sense, may be perceived by the wit of man. But that, which is set forth by the inspiration of the Spirit of God, requireth an interpreter, inspired with the like Spirit. Paraph. in 2 Pet. i. 20, 21.

And speaking of some Preachers in his day, who preferred the invocation of the Virgin Mary, to Christ and his Holy Spirit, he hath these words.

They expound the Holy Scriptures from the pulpit, which no man can either rightly under-

stand, or profitably teach, without the inspiration of the Holy Spirit. Cell. in *Ἰχθυοφαιγία* prope finem.

ANDRADIUS.

The Holy Ghost, saith he, is the only and faithful Interpreter of the Scriptures, Defens. Fid. Trident. l. 2. in Dr. Rainold's Conference with Hart, the Jesuit, p. 73.

JOHANNES FERUS.

The Holy Spirit teacheth not by an outward noise of the voice, but by an inward inspiration and illumination of the heart; for He writes the Law of God upon our hearts. Therefore seeing Christ hath given to his Church, no other teacher and ruler than the Holy Spirit; it follows, that they only are truly taught, who have the Holy Spirit. In Johan, 14.

OBADIAH WALKER.

The Scriptures are of no private Interpretation; i. e. not of every private man's interpretation out of his own brain, because they are dictated by the Holy Ghost; and by the Holy Ghost, the meaning of the Holy Ghost in them, can only be expounded. Discourse of Martin Luther, Concerning the Spirit; said to be his, &c., p. 97.

Several Testimonies of Protestant Writers and Churches, confirming the foregoing Position, that the Holy Spirit is the chief and only certain, and infallible Interpreter of Scripture.

LUTHER.

It is not human reason, or wisdom, nor the law of God, but a work of Divine grace freely bestowed upon me, that teacheth and showeth me the Gospel; and this gift of God I receive by faith alone.

The kind of doctrine which revealeth the Son of God, is neither learnt, nor taught by any wisdom of men; nor is it revealed by the law itself, but by God.—

The Gospel therefore is a Divine word, which came down from Heaven, and is revealed by the Holy Spirit, who is sent for this very end. Comment in Gal. i. 16.

The Scriptures are not to be understood but by the same Spirit, by which they were written. Oper. Tom. 2. p. 309. a. in Loc. Com. a Theodosio Fabricio Collect. prim. Class. p. 72.

No man seeth one jot or tittle in the Scriptures, unless he hath the Spirit of God: the hearts of all men are so darkened, that though they may have a knowledge to talk and declare of all things in the Scripture, yet they cannot truly perceive or understand any of them, nor truly believe that God is, that they are his creatures, or anything

else; according to that in Ps. xiv. "The fool hath said in his heart, there is no God." For (The Spirit is required to the understanding of the whole Scripture, and of every part thereof). (See Introd. p. xxii.) Oper. Tom. 3. p. 169. a. Ibid. p. 73.

ZUINGLIUS.

He understanding from Peter, that the Scripture was not of private Interpretation, In cœlum suspexit, doctorem quærens Spiritum, Looked up to Heaven, seeking the Spirit for his Teacher. Melchior Adam in vitâ Zuinglii.

CALVIN.

"Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Here the special illumination of God is opposed to flesh and blood. From whence we gather, that the minds of men are void of understanding, to perceive the mysteries of heavenly wisdom which are hid in Christ; yea, all our senses are herein defective, till God open our eyes, to behold his Glory in Christ. Let no man therefore proudly attempt it, trusting in his own wit, but let us humbly yield ourselves to be inwardly taught by the Father of lights, that his Spirit alone may enlighten our darkness. Harm. Evan. Com. in Mat. xvi, xvii. p. 223.

We must acknowledge, we are altogether so de-

fective, that the heavenly doctrine is no otherwise profitable or effectual to us, but as the Spirit forms our minds to understand it, and our hearts to come under its yoke. Ibid. Com. in Luc. 24, 25. p. 386.

What we but now read of the Apostles, Christ daily effects in all his people; that is, he guides them by his Spirit to understand the Scripture.

The Spirit of God from whom the doctrine of the Gospel proceeds, is the only true interpreter, to open it to us. Com. in 1 Cor. 2. 14.

ZANCHIUS.

The Apostle teacheth 1 Cor. ii. that the Scripture cannot be apprehended and understood but by the Holy Spirit.

And this Spirit the Lord will be sought unto for, by prayer; that it may be had, as it is in Luke xi. The same Apostle also earnestly prayeth for the Churches. "That they may have the Spirit of wisdom and revelation, to know what is the hope of Christ's calling, what the breadth and depth, that they might approve the things that are excellent," &c. See those places in Eph. i. and iii. Phil. i. Col. i. To the like effect David prayeth, Psal. cxix. De sacrâ Scripturâ. p. 430. Tom. 8.

The same Spirit is necessary to the understanding of the Scriptures, that gave them forth. Without the Spirit of man, can no one perceive what

man speaks: so no man can know the things of God without the Spirit of God. Now the Spirit of God is inspired through prayer.—And when we come to the studying or reading of the Holy Scriptures, we ought always to pray, and say with David, Psal. cxix. “Give me understanding, that I may learn thy commandments.” And in another place, “Open thou mine eyes, that I may behold wondrous things out of thy law.”

The more we use of our own wisdom to the understanding of Scripture, the more the knowledge of the wisdom of God is hidden from us.—This hath been a very great hindrance to the Philosophers and wise men of this world.—For while they endeavoured by their own human wisdom to measure and understand the things, which God hath delivered by his divine Spirit in the Scriptures, they fell into very great errors; as Tertulian well said in his time, The Philosophers are the fathers of Hereticks. Ibid. p. 415.

TRELCATIUS.

Forasmuch as one thing is more known in its own nature, and another in respect of us; we consider the plainness of Scripture both ways; both in its own nature, as it is inspired by God; and in respect of us, so far as we are inspired by God to understand it. Institut. &c. l. 1. p. 9.

The interpretation of Scripture is either of pub-

lick or private authority; in which the Holy Spirit is chief. Ibid. p. 10.

All that obscurity, whereof the Fathers make mention, is not of the Scriptures themselves; but either of the things in Scripture, by reason of the majesty of them; or of us, who cannot know them without the internal light of the Spirit. Ibid. p. 15.

BEZA.

The things of the Spirit of God, are understood and perceived by the powerful inspiration of the Holy Spirit alone. Annotat. in 1 Cor. ii. 14.

We ought to ask of God the interpretation of Scripture, seeing such things are contained in it, as are not revealed by flesh and blood. Annotat. in 2 Pet. 1, 20.

—That men may know, that the way to understand the prophecies, and refer them to their true scope, is to be sought of the very same Spirit, who dictated them to the Prophets themselves. Ibid.

—For the heart must be opened to understand, and ears given to hear, lest men either ridicule or stumble at the Gospel. Ibid.

Let us rest satisfied with this one thing, which the Holy Spirit hath opened unto us. Annotat. in 2 Pet. ii. 4.

WILLIAM TYNDALE, *Martyr, and Apostle of England.*

The Scripture, saith William Tyndale, hath a body without, and within a soul, spirit and life; it hath without a bark, a shell, and as it were an hard bone, for the fleshly minded to gnaw upon; and within a pith, kernel, marrow, and all sweetness for God's elect, which he hath chosen to give them his Spirit, and to write his law, and the Faith of his Son in their hearts. See his Prologue upon the Prophet Jonah.

Many are not ashamed to rail and blaspheme, saying, how should he understand the Scripture, seeing he is no philosopher; never hath seen his Metaphysick. Moreover, they blaspheme, saying, how can he be a Divine, and wotteth¹ not what is² Subjectum in Theologiâ; nevertheless, as a man without the spirit of Aristotle, or philosophy, may by the Spirit of God understand Scripture, even so by the Spirit of God understandeth he, that God is to be sought in all the Scripture, and in all things, and yet wotteth not, what meaneth Subjectum in Theologiâ, because it is a term of their own making. See his Parable of the wicked Mammon.

¹ Knoweth.—W.

² The Subject in Theology or Divinity.

BISHOP HOOPER, *Martyr*.

We must give God thanks for that Truth he hath opened. His letter to certain godly Professors, &c. in Fox's Acts and Mon. p. 129. Vol. III. Edit. 9.

Love the Truth that God hath opened to us. It is much requisite, that the members of Christ comfort one another, make prayers together, confer one with another, so shall ye be the stronger, and God's Spirit shall not be absent from you, to teach you, to comfort you, to make you wise in all godly things, patient in Adversity, and strong in Persecution. Ibid. p. 130.

BISHOP LATIMER, *Martyr*.

God alone knoweth all certain Truth, and God alone knoweth it as of himself, and none knoweth certain truth but God, and those which be taught of God, as saith St. Paul, Deus enim illis patefecit, (for God hath shown it unto them,) and Christ himself, Erunt omnes docti a Deo, (they shall be all taught of God.) His letter to Sir Edward Baynton, Knt. in Fox's Acts and Mon. p. 400. Vol. III. Edit. 9.

And speaking of some that had lost the spiritual knowledge of God's Word, which they had before, because they promoted not the same, but rather (as his expression is) with their mother wits impugned the wisdom of the Father, and hindered

the knowledge thereof, which therefore hath been taken from them, he applieth that threatening to them in Matth. xiii.

To him that hath not, that also which he hath, that is, that which he seemeth to have, shall be taken from him: when as to abuse that which a man hath, or not to use it well, is as not to have it. And also seeing it is true, that God's wisdom will not dwell in a body subject to sin, albeit he abound in carnal wisdom too much: yet the same carnal and philosophical understanding of God's Scriptures is not the wisdom of God, which is hid from the wise, and revealed to little ones. Ibid.

BISHOP RIDLEY, *Martyr*.

The carnal Jews knew there was a promise made, that Elias should come before Christ the Messiah, the anointed of God, to prepare his ways; they knew also there was a promise of Messiah, that he should come, and be a King, and reign in the House of David for evermore; but they understood all so grossly and so carnally, that they neither knew Elias, nor Messiah, when they came; for they looked for Elias to come down from Heaven in his own person, and for Messiah to come and reign in worldly pomp, power, riches and glory, when as the Prophecies of both were spiritually to be understood: of Elias, that he should come not in person, but in Spirit, that is, one that should be indued

with the Spirit and gifts of grace of Elias, which was indeed John Baptist, as Christ himself did declare to his Apostles: And of Messiah's reign, all the Prophets were to be understood of the Reign of his spiritual Kingdom, over the House of Jacob, and the true Israelites for evermore. And so by that their gross and carnal understanding they mistook both Elias and the true Messiah, and when they came, knew neither of them. So likewise, I fear, nay it is certain, the World, that wanteth the Light of the Spirit of God (for the World is not able to receive him, saith John) neither doth, nor shall know the beast, nor his marks, though he rage cruelly, and live ever so beastly, and though his marked men be in number like the sand of the sea. The Lord therefore vouchsafe to open the eyes of the blind with the Light of Grace, that they may see and perceive, and understand the Words of God, after the mind of his Spirit. Lamentation for the Change of Religion, &c. in Fox's Acts and Mon. p. 445. Vol. III. Edit. 9.

JOHN PHILPOT, *Martyr*.

At his eleventh examination before several Popish Prelates, Bonner asked him, among others, this question: "I pray thee in good sadness, what meanest thou by writing in the beginning of thy Bible, Spiritus est Vicarius Christi in Terris, The

Spirit is the Vicar of Christ on Earth? I wis¹ you have some special meaning thereof?" Whereunto the Martyr answered, "I have no other meaning than as I have told you already, that Christ, since his ascension, worketh all things in us by his Spirit, and by his Spirit dwelleth in us." Fox's Acts and Mon. Ibid. p. 489.

A Poor Woman, Martyr.

This poor woman was the wife of one Prest, that dwelt in the Diocess of Exeter, not far from Launceston. She was a very illiterate person, and could not so much as read, but yet she could recite all the names of the books of the Bible, and upon the mentioning of any place of Scripture, she could readily tell the very chapter.

When the Bishop of Exeter, at her examination, told her, that the Devil did lead her, she answered, No. It is, said she, the Spirit of God that leadeth me, and which called me in my bed, and at midnight opened his Truth to me. Acts and Mons. p. 748.

JOHN ALCOCKE, *Confessor.*

Teach me thy ways, O Lord, and I will walk in thy Truth. O knit my heart unto thee, that I may fear thy Name. His second Epistle, in Acts and Mon. p. 853. Ibid.

¹ Think, or imagine.—W.

O you Christian people of Hadley — embrace the noble jewel of our Lord God, the Bible, and endeavour yourselves to walk the way that it doth teach. Ibid.

We speak of wisdom among them that are perfect, not the wisdom of this world, nor the rulers of this world, which go to nought; but we speak the wisdom of God which the carnal man doth not understand. The natural man perceiveth nothing of the Spirit of God. It is foolishness with him. But God hath opened it unto us by his Spirit; for the Spirit searcheth out all things. Ibid.

I pray God open unto you the knowledge of himself, and lighten the eyes of your understanding, that you may know what is the Hope of your Calling, and what the Riches of his glorious Inheritance is upon the Saints. Ibid. p. 854.

CYRIL, *Patriarch of Constantinople.*

The second Question.—Is the Scripture plain, or easy to be understood by Christian readers?

Ans.—It is certain there are many difficulties in the Holy Scriptures, whether thou consider the literal sense, or the words themselves; but the Doctrines of Faith contained therein, are made clear and plain to those that are regenerated and enlightened by the Holy Spirit. From whence it is manifest, that the reader may often meet with some difficulty, but if he consider the analogy, and com-

pare the words and literal sense together, he may from the same Scripture, being inlightened by the Holy Spirit, both attain unto a solution of the difficulty, and also a right and true understanding of Scripture. Corp. Confessionum.

BOOK OF HOMILIES.

The Scriptures were not brought unto us by the will of man; but holy Men of God (as witnesseth St. Peter) spake as they were moved by the Holy Spirit of God, 2 Pet. i. The Holy Ghost is the school-master of Truth, which leadeth his scholars (as our Saviour saith of Him, John xvi.) into all truth. And whoso is not led and taught by this school-master, cannot but fall into deep errors, how godly soever his pretence is, what knowledge and learning soever he hath of all other works and writings, or how fair soever a show or face of truth he hath, in the estimation and judgment of the world. See the first Part of the Information of certain Places of the Scripture, p. 386, 387, in the Book of Homilies; reprinted for the use of Private Families, 1687.

Without his (viz. the Holy Ghost's) lively and secret Inspiration, can we not so much as speak the Name of our Mediator, as St. Paul plainly testifieth, 1 Cor. xii. "No man can once name the name of our Lord Jesus Christ, but in the Holy Ghost." Much less should we be able to believe and know

these great Mysteries, that be opened to us by Christ. St. Paul saith, 1 Cor. ii. "That no man can know what is of God, but the Spirit of God." As for us (saith he) "We have received not the Spirit of the World, but the Spirit which is of God," for this purpose, "That in that Holy Spirit, we might know the things that be given us of God." The wise Man saith, that in the power and virtue of the Holy Ghost, resteth all wisdom, and all ability to know God, and to please him. For he writeth thus, Wisd. ix. "We know that it is not in man's power to guide his goings. No man can know thy pleasure, except thou givest wisdom, and sendest thy Holy Spirit from above." Send Him down therefore (prayeth he to God) from the Holy Heavens, and from the Throne of thy Majesty, that he may be with me, and labour with me, so that I may know what is acceptable before thee. Third Part of the Sermon for Rogation-Week, p. 515, 516.

If any gift we have, wherewith we may work to the glory of God, and profit of our neighbor, all is wrought by this one and self same Spirit, which maketh his distributions peculiarly to every man, as He will, I. Cor. xii. If any wisdom we have, it is not of ourselves, we cannot glory therein, as begun of ourselves, but we ought to glory in God, from whom it came to us: as the Prophet Jeremiah writeth, chap. ix. "Let him that rejoyceth, rejoyce

in this, that he understandeth and knoweth me; for I am the Lord, which sheweth mercy, judgment and righteousness in the earth, for in these things I delight, saith the Lord." This wisdom cannot be attained, but by the direction of the Spirit of God, and therefore it is called spiritual wisdom. Ibid. p. 517.

BOOK OF COMMON PRAYER.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the Inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name. *First Collect at the Communion Service.*

Almighty and Everlasting God—Beseeching thee to inspire continually the universal Church with the Spirit of Truth, Unity and Concord.—Prayer for the whole State of Christ's Church militant here on Earth, in the Communion Service.

O Lord—Send thy Holy Ghost, &c.—*Collect for Quinquagesima Sunday.*

Almighty and Everlasting God, by whose Spirit the whole Body of the Church is governed and sanctified.—*Second Collect for Good Friday.*

Almighty God—we humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our Minds good Desires; so by thy con-

tinual Help, we may bring the same to good effect.
—*Collect for Easter Day.*

Almighty God, who showeth to them that be in Error the Light of thy Truth.—*Collect for the third Sunday after Easter.*

O Lord, from whom all good things do come, grant to us thy humble servants, that by thy Holy Inspiration we may think those things that be good.
—*Collect for fifth Sunday after Easter.*

O God—we beseech thee, leave us not comfortless, but send to us thine Holy Ghost to comfort us.—*Collect for the Sunday after Ascension Day.*

God who at this time didst teach the hearts of thy faithful people, by the sending to them the Light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things.—*Collect for Whit-Sunday.*

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled.—*Collect for ninth Sunday after Trinity.*

O God, who declarest thy Almighty Power, most chiefly in showing mercy and pity; mercifully grant unto us such a Measure of thy Grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of

thy Heavenly Treasure.—*Collect for the eleventh Sunday after Trinity.*

Almighty and merciful God, of whose only Gift it cometh, that thy faithful People do unto thee true and laudable Service, grant, we beseech thee.—*Collect for thirteenth Sunday after Trinity.*

Keep, we beseech thee, O Lord, thy Church with thy perpetual Mercy,—and lead us to all things profitable to our Salvation.—*Collect for fifteenth Sunday after Trinity.*

Lord, we pray thee, that thy Grace may always prevent and follow us.—*Collect for seventeenth Sunday after Trinity.*

O God, forasmuch as without thee we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts.—*Collect for nineteenth Sunday after Trinity.*

Almighty and Everliving God,—Grant us so perfectly, and without all Doubt to believe in thy Son Jesus Christ, that our Faith in thy sight may never be reprovèd.—*Collect for Thomas's Day.*

We beseech thee, O Lord, pour thy Grace into our Hearts.—*Collect for the Annunciation of the blessed Virgin Mary.*

O Almighty God, whom truly to know is Everlasting Life; grant us perfectly to know thy Son

Jesus Christ to be the Way, the Truth, and the Life.—*Collect for Philip and James's Day.*

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular Gifts of the Holy Ghost; leave us not we beseech thee, destitute of thy manifold Gifts.—*Collect for Barnabas's Day.*

In the Morning and Evening Prayer for the Queen.

O Lord our Heavenly Father,—most heartily we beseech thee,—so to replenish her with the Grace of thy Holy Spirit, that she may always incline to thy Will, and walk in thy Way.—

For the Royal Family.

Almighty God—we humbly beseech thee—to endue them with thy Holy Spirit.—

For the Clergy and People.

Almighty and Everlasting God,—send down upon them the healthful Spirit of thy Grace.—

Almighty God,—Grant that we being regenerate and made thy Children by Adoption and Grace, may daily be renewed by thy Holy Spirit.—*Collect for Christmas Day.*

—Being filled with the Holy Ghost.—*Collect for Stephen's Day.*

Evening Prayer.

—Have Mercy—upon us, O Lord, and forgive us our Offences. Teach us by thy Holy Spirit.—

A Godly Prayer to be said at all Times.

O most merciful Father,—We beseech thee for thy dear Son Jesus Christ's sake, to grant us always thy Holy Spirit, whereby we may grow in thankfulness towards thee, to be led into all truth,—Grant us always the assistance of thy Grace and Holy Spirit, that in heart, word and deed, we may sanctify and do worship to thy Name; help to amplify and increase thy Kingdom,—Let thy mighty hand and outstretched arm (O Lord) be still our defence, thy mercy and loving kindness in Jesus Christ thy dear Son our salvation, thy Grace and Holy Spirit our comfort and consolation, unto the End, and in the End.

A Prayer to be said before a Man begin his Work.

—Moreover, O Lord, we beseech thee, that thou wouldest strengthen us with thy Holy Spirit, that we may faithfully travel in our state and vocation, without Fraud or Deceit.—

A Confession for all Estates and Times.

—O Heavenly Father,—We most humbly beseech Thee for Jesus Christ's sake, to show thy

Mercy upon us, to forgive us all our sins, and increase thy Holy Spirit in us,—For thy Spirit doth assure our consciences, that thou art our merciful Father.—

The Ordering of Priests, according to the Appointment of the Church of England.

WHEN THE GOSPEL IS ENDED, THEN SHALL BE SAID OR SUNG.

¹ Come Holy Ghost, Eternal God,
 Proceeding from above,
 Both from the Father and the Son,
 The God of peace and love :
 Visit our minds, into our hearts
 Thy Heavenly Grace inspire ;
 That Truth and Godliness we may
 Pursue with full desire.
 Thou art the very Comforter
 In grief and all distress ;
 The Heavenly gift of God Most High ;
 No tongue can it express.

¹ From what we know of the Author's expositions of Christian doctrine, in other works of his, it is not probable, that he was in unison with the sentiment conveyed, in this portion of the "Liturgy of the Church of England:" "Come Holy Ghost, Eternal God."

In confirmation of this statement, and in order more fully to exhibit the Author's views of Holy Scripture, and Christian doctrine, we subjoin the following extract, from his able and learned "Essay on the Doctrine of the Trinity;" viz.: "Is it not high time for people to look about them, and to consider, rather what the Holy Scriptures, which were given by Inspiration of God, do say in this case, than what fallible men, from their own imaginations, dictate ?

The fountain and the living spring
Of joy celestial ;
The fire so bright, the love so sweet,
The unction spiritual.
Thou in thy gifts art manifold,
By them Christ's Church doth stand ;
In faithful hearts thou writ'st thy law,
The finger of God's hand.
According to thy promise, Lord,
Thou givest speech with grace ;
That through thy help, God's praises may
Resound in every place.
Oh Holy Ghost, into our minds,
Send down thy Heavenly light ;
Kindle our hearts with fervent zeal,
To serve God day and night.

The Bishop having acquainted the Persons which are to receive Priesthood, of the great excellency and difficulty of their office, and their insufficiency for it as of themselves, power and ability being given them of God alone, bespeaks them thus ;

By keeping to Scripture Revelation, we shall declare our Faith in a form of sound and safe words ; but if we go beyond those Sacred Records, for our Creed, there may quickly be as many Symbols of Faith, as there are fond and ambitious Innovators.

Therefore, in this, and all other Articles of Faith, and Doctrines of Religion, in common to be believed, in order to Eternal Salvation, let not the opinions, explications, or conceptions of men, which are often dubious, various, or erroneous, be esteemed as a Rule or Standard ; but let every one rely, upon the Divine Testimony of the Holy Scriptures ; which declare that God is One ; and there is none other besides Him ; and that the One God, is Father, Son, and Holy Spirit : or as it is expressed," 1 John V. 7, "The Father, the Word, and the Holy Ghost."—W.

“Therefore ye see how ye ought and have need earnestly to pray for his Holy Spirit,—Adding, we have good hope —— that you will continually pray, for the Heavenly Assistance of the Holy Ghost from God the Father, by the Mediation of our only Saviour Jesus Christ, that by daily reading and weighing the Scriptures, ye may so wax ripener and stronger in your Ministry.”

Then the Bishop puts several Questions to them, whereunto they are to answer severally. Of which Questions, this is one :

THE BISHOP.

Will you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh ?

Ans. I will endeavour myself so to do, the Lord being my Helper.

After this, the Congregation shall be desired secretly in their Prayers, to make humble Supplications to God for the foresaid things ; for the which Prayer, there shall be a certain space for Silence.

NOTE.—Here the Church of England enjoins on her members, what she censures in the Quakers, viz. ; Waiting in Silence.

Then the Bishop prays, and among other expressions useth these words, “ Almighty and Heavenly Father—we humbly beseech thee, that we may daily

increase and go forward, in the Knowledge and Faith of Thee and thy Son, by the Holy Spirit."

When this prayer is done, the Bishop with the Priests present, shall lay their hands severally, upon the head of every one that receiveth Orders: the Receivers, humbly kneeling upon their knees, and the Bishop saying, receive the Holy Ghost.

BISHOP JEWEL.

Flesh and Blood is not able to understand the holy Will of God, without special Revelation. Therefore Christ gave thanks unto his Father, "For that he had revealed his secrets unto the little ones," Matth. xi. And likewise, "Opened the hearts of his Disciples, that they might understand the Scriptures," Luke ii. 4. Without this special help and prompting of God's Holy Spirit, the Word of God is unto the reader, be he never so wise, or well learned, as the Vision of a sealed Book. Reply to Harding's Answer. p. 534.

As the Scriptures were written by the Spirit of God, so must they be expounded by the same. For without that Spirit, we have neither ears to hear, nor eyes to see. It is that Spirit, that openeth, and no man shutteth: the same shutteth, and no man openeth. The same Spirit prepared and opened the Silk-woman's heart, that she should give ear to, and consider the things that were spoken by St. Paul, Acts xvi. And in respect of this Spirit, the

Prophet Isaiah saith, Erunt omnes docti a Deo. They shall be all taught of God, Isa. liv. Defence of the Apology, p. 72.

The Spirit of God is bound, neither to the sharpness of wit, nor to abundance of learning. Oftentimes the Unlearned seeth that thing that the learned cannot see. Christ saith, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these Things from the wise and prudent, and hast revealed them unto babes," Luke, x. 21. Ibid. p. 532.

Our Learning is the Cross of Christ: Of other Learning we make no vaunts. God is called the God of Truth, and not of Learning. St. Paul saith, All kind of Learning shall be abolished, and consumed to nothing, 1 Cor. xiii. God make us all learned to the Kingdom of Heaven, Mat. xiii. Defence of the Apology, p. 623.

ARCHBISHOP SANDYS, *in a Sermon preached before*
QUEEN ELIZABETH, *on Psal. 86. 11.*

"Teach me thy Way, O Lord; I will walk in thy Truth."

The Prophet, saith he, being inflamed with a desire of knowledge and understanding, saw no other way to attain thereto, but by joining with continual Meditation, earnest Prayer; "Teach me thy ways, O Lord; give me understanding, show me thy Law." He knew that praying was as need-

ful altogether as reading; that if there be any difference at all, it is this; by praying we profit more than by reading.

As he desireth to be taught, so it is especially to be noted, that his desire is to be taught of God; Teach thou me, O Lord; there is none can open the sealed Book of God, but only the Lion of the tribe of Judah, the Root of David, the Lamb of God. For "Thou art worthy to take the Book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood," Rev. v. 9. It is he that hath the key of David, which openeth, and no man shutteth; shutteth and no man openeth. For the outward reading of the word, without the inward working of his Spirit, is nothing. The precise Pharisees, the learned Scribes, read the Scriptures over and over again; they not only read them in books, but wore them on their garments; they were not only taught, but were able themselves to teach others. But because this heavenly teacher had not instructed them, their understanding was darkened, their knowledge was but vanity; they were ignorant altogether in that saving truth, which the prophet David is so desirous to learn. The Mysteries of salvation were so hard to be conceived of by the very Apostles of Christ Jesus, that he is forced many times sharply to rebuke them for their dulness; which unless he had removed by opening the eyes of their minds, Luke xxiv. they could

never have attained to the knowledge of salvation in Christ Jesus. The ears of that woman Lydia, would have been as close shut against the preaching of Paul, as any others, if the finger of God had not touched and opened her heart. As many as learn, they are taught of God, John vi. 45. and no man knoweth the Father, but he to whom it pleaseth the Son to reveal him. There is but one Teacher in the School of Christ; he it is that leadeth unto all Truth, John xvi. 13. See his Sermons, printed in the Year 1616. p. 48. b. and 49. a.

Christ only openeth the book of knowledge, giveth understanding, and revealeth unto us the will of his Father,—the Spirit only (is) the schoolmaster, that inwardly guideth the heart, in the way of Truth. Ibid. p. 49. a.

DR. JOHN RAINOLDS.

No Prophecy of Scripture is of man's own interpretation, 2 Pet. i. 20. because in the prophecy, that is, the Scripture of the Prophets, they spake as they were moved by the Holy Ghost, not as the will of man did fancy. Which reason sith¹ it implieth, as the Prophets, so the Apostles; and it is true in them all, the holy men of God, spake as they were moved by the Holy Ghost; it followeth, that all the Scripture ought to be expounded by

¹ Since, or seeing that.—W

God, because it is inspired of God, 2 Tim. iii. 6. as nature's light hath taught, that he who made the law should interpret the law. L. si. cod. de Legib. & Constitutionib. Principum. Rainolds's Conference with Hart, p. 81. We do acknowledge that all means are vain, unless the Lord give eyes to see; whom therefore the Prophet made his Prayer to, "Open thou mine eyes, that I may behold wondrous things out of thy Law." Psal. cxix. 18. Ibid. p. 99.

WEEMSE.

The Scripture must be interpreted by the same Spirit, by which it was inspired. No Scripture is of private interpretation. Christian Synagogue, l. 1. p. 31.

The internal Light, whereby we come to the sense of the Scripture, is the Holy Spirit. Ibid. p. 31.

DAVID DICKSON.

Spiritual things are only discerned spiritually, that is, by spiritual Light, and the Spirit within actually discovering the object, which the natural man is destitute of. For so great is the blindness, error, perverseness and unaptness of our minds to spiritual things, that unless we are regenerated, and actually inlightened by the Holy Spirit in every of them, we can discern nothing in spiritual things.

—Exposit. Analytic. Omnium Apostolic. Epistolarum, in 1 Cor. ii. 14.

No natural man can judge of the mysteries of salvation, and of the spiritual manner of handling the mysteries of God, but they only who are spiritual, and so far as they have the mind of Christ, revealed to them by the Spirit of Christ, as the Apostles had, and other of the faithful have in their respective measures.—Ibid. in v. 16.

DR. FIELD.

There is a double Sense of the Sacred words and sentences of Scripture. For there is a literal Sense, and a spiritual or mystical sense. Of the Church, B. 4. c. 18. p. 230.

There are manifold Difficulties in the Scripture; proceeding partly from the high and excellent nature of the things therein contained, which are without the compass of natural Understanding, and so are wholly hidden from natural men. Ibid. c. 14. p. 223.

—The Doctrine of Faith, which only professeth to bring us back to God, to possess and enjoy him, (not as he is participated of us, but as he is in himself), and maketh us already to begin to taste the Sweetness, of so great and happy a Union, is not only true, but divine and heavenly, such as Nature could not teach us, but is to be learned only, of God himself. Ibid. c. 14. p. 223.

AMESIUS.

God giveth unto the faithful, a gift, according to their several measures, to understand and expound the Scriptures; so that they can profitably exercise themselves in the reading of them. Bellarm. *enervatus*, l. 1. c. 5. n. 28. p. 58. Tom. 1.

The anointing of the Holy Spirit teacheth the faithful to understand those truths, which they have received from the Apostles. *Ibid.* n. 32. p. 60.

F. ROUS.

Though we may perhaps have good thoughts of ourselves, and boast of the knowledge of several arts, which by the strength of nature only, we comprehend in the mind; yet if we will rest here, namely; in the strength of nature only, we can never attain unto the true and perfect knowledge, of the things of God. For it is not possible, that supernatural knowledge, should be rightly perceived, without the help of supernatural light. *Interiora Regni Dei, Cœlest. Academ.* c. 2. p. 12, 13.

For the mysteries of Scripture are so abstruse, that the sharpest wit of man, is not able to penetrate them: nor are they any better perceived by the natural understanding, than sounds are by the nostrils, or smells by the ears.—Certainly the eye hath not seen, neither hath the ear heard, those heavenly mysteries, 1 Cor. ii. 9. that is, we cannot come to the true knowledge thereof, by the natural

senses of seeing or hearing. Nay, the heart of man (I mean the natural reason of the natural man) doth not rightly judge of them. But that we may attain to the knowledge of divine things, we need a divine understanding to be given us, that is, a spiritual mind to discern spiritual objects. Ibid. p. 17, 18, 19.

“The wisdom of this world” (saith Paul) “is foolishness with God; and the natural man receiveth not the things of the Spirit of God.” Therefore if thou endeavorest to understand divine things with thy natural wit, thou goest the way rather, never to understand them. For thou mayest peradventure conceive, and see some false and counterfeit images of things, but the things themselves as they are in truth, thou wilt not thoroughly see and understand.—Because thou art blind as to divine things, which are spiritually discerned, thou oughtest to beg of the Holy Spirit, for a spiritual eye, that thou mayest have a spiritual perception of them. Ibid. c. 7. p. 92, 93, 94.

Spiritual things are no otherwise known than Spiritually, it being the Spirit of God alone, that bestows the knowledge of those things, which are freely given to us of God. Ibid. Grande Oraculum, Sect, 4. p. 170.

DR. EVERARD.

He that sees the Mystery of the Scripture, hath

the true knowledge of the Scripture. He is not taught of God, that knows only the letter, and the flesh of the Scripture; but true Understanding, is that of the Spirit, and not of the Letter: and though Men may cry up and praise literal Knowledge, yet God only esteems inward Knowledge, and the Mind and Inside of the Scriptures. The Gospel Treasury opened, second Part, p. 190.

Therefore we may observe also what Ministers the Apostle prefers; not the Ministers of the Letter, but the Ministers of the New Testament: as in that of 2 Cor. iii. 6. Able Ministers, not of the Letter, but of the Spirit; and those also to be true Christians, having not the Law only outwardly, in Tables of Stone; but within, in the fleshly Tables of the Heart: he having made us "Able Ministers of the New Testament; not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life." All the knowledge of the History, is but as the Law written in Tables of Stone, which doth us no good; but it is only the Spirit, the Knowledge of the Mystery, and Marrow, that giveth Life.

Object. But you will say to me, How doth the Letter kill?

Ans. I answer: by resting therein, and not seeking for the marrow, the food, and the life; but contenting ourselves with the knowledge of the history and outside. Ibid. p. 190, 191.

Do not think that I speak against law, or letter, or ordinances; use them (as I say) but rest not in them. Ibid. p. 197.

Let us look to find that in us, which Christ affirms, that the Kingdom of God is within us, and that you are in some beginnings, of that glorious temple and city mentioned before. Rev. xxi. Ibid.

Did men but see things, and were led by the Spirit, and by the Truth; they would not run away with such poor, weak, carnal, and empty notions and interpretations as they do. Ibid. p. 201.

Not that I would have men neglect preaching the letter, or whatever can be found out externally to be fulfilled, but let us not rest there; but seek for the anointing of the Spirit promised by Christ, that may lead us into all Truth. Ibid.

That ye may come to see those things God reveals by his Spirit; "For the Spirit searcheth all things, yea, the deep things of God; for he that is spiritual judgeth all things, yet he himself is judged of no man; for who hath known the mind of the Lord, that he may instruct him? but we have the Mind of Christ;" as there the Apostle, in that of 1 Cor. ii. expostulates concerning the hidden mystery of the Scriptures, which we cannot have, except it be freely given unto us of God. Ibid. p. 202.

WILLIAM DELL.

No Man nor Angel, can give the Spirit of God; but God himself gives his own Spirit to whom he pleases: by his own word, which he himself ministers by his own Spirit. And by this Spirit did holy men speak the Scriptures, and by this Spirit only do holy Men of God understand the Scripture, as Paul saith, 1 Cor. ii. 12. "Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God;" among which his Word hath a chief Place: And after saith, that by the Spirit they had the mind of Christ; which others want, which yet have the Letter of the Word, and are destitute of the Spirit. And so as the faithful speak the Word by the Spirit of Faith, so through the same Spirit of Faith only so given, do the faithful understand it. Confutation of Sydrach Simpson's Errors in his Commencement Sermon at Cambridge, p. 137, 138.

It is only the Inspiration of God, that enables a man to know the things of God, and not a man's study or human Learning. It is not in this case, "In him that wills or runs, but in God that shows Mercy." Wherefore Christ hath said, "No Man knows the Son, but the Father, and he to whomsoever the Father will reveal him." Wherefore Paul prays for the Ephesians, that "God would give

them the Spirit of Wisdom and Revelation, in the knowledge of Christ;" without which Spirit of revelation, Christ and the Father can never be known. What can human Learning, and the studies of men find out, of the mystery of Christ, which was hidden from ages and generations, till the Spirit reveals it? yea, Christ hath taught, "That God hides these things (of the Gospel) from the wise and prudent;" that is, the studying and learned men, "and reveals them unto Babes;" and that this is his good pleasure so to do. And so no man can know Christ and his Gospel, and what is the faith, hope, and love of the Gospel, but by the most present teaching, and revelation of God himself, by his Spirit. Wherefore to deny the inspiration of God's Spirit now, and to ascribe all knowledge of the Word of God, to men's studies, and to human learning, is the most gross and palpable doctrine of anti-christ, and his prophets; whereas, All the people of God are taught of God himself, in all the things of God, as Christ hath said; because, no man by his own studies and pains, can attain thereunto. Ibid. p. 139, 140.

JOHN WEBSTER.

Obj. I know they will object and say, indeed if we consider men naturally in their sinful condition, they are ignorant in the things of God, and are even as the heathens: but we have the Scrip-

tures given to us, and they contain the mind of Christ: And having this help, we by our wits, and learning, and industry, are able to know the mind of God; for we know and understand the Hebrew, and Greek, and Syriack languages, &c.

Ans. Truly, if it were so that they did so, it were well; but that very Word to which they appeal, in the very letter of it, witnesses against them: for the Word witnesses, that it is a sealed book, whether delivered to the learned, or unlearned, Isai. xxix. 11, 12, and none is found worthy to open it but the Lamb, the Lion of the Tribe of Juda, Rev. v. 3, and that none can so much as say, Jesus is the Lord, but by the Holy Ghost, 1 Cor. xii. 3, and again, that the letter kills, but the Spirit gives Life, 2 Cor. vi. 3, and to you it must be given to know the mysteries of the Kingdom, Luke viii. 10, and Mark iv. 11, or you cannot know them: and when Christ spake with a lively and audible voice, he spake and preached, so as never man did, yet said he very often, He that hath Ears to hear, let him hear, Mat. xi. 15. Mark iv. 9. and Luke viii. 8. And so it is said of the Disciples, that Christ opened their understandings, when he was risen again; although he himself had taught them the same things before his death, yet it is said, Luke xxiv. 45, "Then opened he their Understandings, that they might understand the Scriptures;" That "It behoved him" (according as it was written in the

Prophets and Psalms) "to suffer and rise again the third day," v. 46. So that hence it is clear, there is not any wisdom, learning, or knowledge in the world that can unseal this book; for though it be the Declaration of the Mind of God, through those Saints and Apostles, by whom it was written; yet never can any man read the Mind of God in it, but by the same Spirit that taught it, and unless the same Spirit that raised up Jesus Christ from the Dead, do quicken us, Rom. viii. 11. Judgment set, and the Books opened, p. 110, 111.

THOMAS COLLIER.

I Query of any one who knows the Lord, whether the Scripture without the Spirit of Christ, doth or can teach any one, true and saving knowledge? —The Substance of my Discourse¹ there, is to hold forth the truth and authority of the Scriptures in the light of the Spirit; that so souls by the teaching of the Spirit of Christ, may come to a right understanding of them. Reply to Thomas Hall. p. 59.

Which is the likeliest means to help us to understand the meaning of the Scripture, in comparing Scripture with Scripture; the Spirit of Christ, or human Learning? Who best knows the Meaning of the Scripture; that Spirit by which it was given,

¹ Gen. Epist. to the Saints. c. 10. p. 28.

or that human spirit so much pleaded for, that never did, nor never shall know the Lord?

The Scripture is no perfect Rule to ignorant and carnal Men, or hypocrites. It is a perfect rule only to such, who by it know the Lord and his mind by the teachings of the Spirit, and so walk according to it; for if it be a perfect Rule, then it is so to those who know it.

You say, a natural man may know it; then a natural man may have a perfect rule; and if he walk according to it, he must be saved; for whoso walks by a perfect rule, and answers it in his walking, must be justified by that rule: Now the Scripture is no perfect Rule of Justification of Life to any but the Saints; not that there is imperfection in the Scripture; but none come truly to know it, but those who are taught from above.

To say, that the knowledge of the mind of God in Scripture, by the teachings of the Spirit, is to make it a nose of wax, &c. is a fond imagination. For,

1. Though it is true, upon this account, men, that have not the Spirit of God may abuse it, thinking they have the Spirit of Christ when they have it not.

2. Yet the Spirit is Truth, and is at Unity in and with itself, and speaks but one thing. I mean he doth not contradict himself: though there are Contradictions amongst the Saints; yet it is not from

the Spirit, who dwells in Unity, but from the worldly spirit not yet subdued in them; and I thought you had known at least the Scripture, Zeph. iii. 9. that saith, God "Will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." It is not the Work of fleshly wisdom; but I will do it saith the Lord; and how think you, if not in helping them to know his Mind, &c. Answer to Richard Sander's Balm to heal Religious Wounds, p. 33, 34.

Oh! be ashamed for ever of these fopperies, and let all who know the Lord, look to him for the Teachings of his Spirit, that so we may come to know his Mind and Will. Ibid. p. 34.

An Englishman in the English translation, may understand the Mind of God, as much and more, if he hath a greater measure of the Spirit, than an Hebrician and Grecian can understand in these Languages. —

I do not quarrel against Tongues, but at the abuse of them; to make an Idol of them. I know you may come to the knowledge of the letter of Scripture, in an ordinary way, more fully with them, than without them; but it is the abuse of them, that I quarrel at, because you set them up in the room of the Spirit; as if none could understand Scripture, but those that have tongues: then the faith of all others must be an implicit Faith,

built upon the credit of men, which would prove very weak in the end. Ibid. p. 30.

Is this your spiritualness indeed? That a natural man without the Spirit may understand the Mind of God? For if he understand the sense and meaning of the Scripture, then he understands the Mind of God; and this is contrary to Scripture. For "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14. "But we have the Mind of Christ," ver. 16.

Are there many Prophecies, and much of the Revelation, which is yet a sealed Mystery to you? And John saith expressly, Rev. v. that the Scripture, viz. Christ, the Mystery of God in Scripture, is a sealed Book, that none could open but the Lion of the Tribe of Judah. Yet you say, that a natural Man can do it. I leave it to the Reader to judge of the Truth of this. Ibid. p. 32.

JOHN SMITH.

As the eye cannot behold the sun, Ἡλιοειδής μὴ γινόμενος, unless it be Sunlike, and hath the form and resemblance of the sun drawn in it; so neither can the soul of man behold God, Θεόειδής μὴ γινόμενη, unless it be Godlike, hath God formed in it, and be made partaker of the Divine Nature.—

To seek our Divinity merely in books and writ-

ings, is to seek the living among the dead : we do but in vain seek God many times in these.—*Intra te quære Deum* : Seek God within thy own Soul.—That is not the best and truest knowledge of God, which is wrought by the labour and sweat of the brain, but that which is kindled within us, by an Heavenly warmth in our hearts. *Select Discourses*, p. 2, 3.

We must not think, we have then attained to the right Knowledge of Truth, when we have broke through the outward Shell of Words and Phrases, that house it up.—There is a knowing of the Truth as it is in Jesus, as it is in a Christlike Nature, as it is that sweet, mild, humble, and loving Spirit of Jesus, which spreads itself like a morning sun upon the souls of good men, full of Light and Life. It profits little to know Christ himself after the flesh ; but he gives his Spirit to good Men, that searcheth the deep things of God. *Ibid.* p. 8.

Such a Life and knowledge as this is, peculiarly belongs to the true and sober Christian, who lives in him who is Life itself, and is enlightened by him who is the Truth itself, and is made Partaker of the Divine Uction, and knoweth all Things, as John speaks. *Ibid.* p. 21.

The Doctrine of the Christian Religion propounded to us by our Saviour and his Apostles, is set forth with so much simplicity, and yet with so much repugnancy, to that degenerate genius and

spirit, that rules in the hearts and lives of men, that we may truly say of it, it is both the easiest and hardest thing: it is a Revelation wrapt up in a Complication of Mysteries. Ibid. p. 285.

The Scripture is written, *Doctis pariter et indoctis*: Alike to the learned, and the unlearned: and yet is Wisdom in a Mystery; which the Princes of this World understand not; a sealed Book, which the greatest Sophies¹ may be most unacquainted with. Ibid. p. 286.

Therefore the best acquaintance with Religion is *Θεοδιδασκος γνῶσις*, a Knowledge taught by God. Ibid. p. 287.

It is God alone that acquaints the Soul with the Truths of Revelation. Ibid. p. 384.

ARCHBISHOP USHER.

The Spirit of God alone is the certain Interpreter of his Word written by his Spirit; for no man knoweth the things pertaining to God, but the Spirit of God, 1 Cor. ii. 11, and no prophecy of Scripture is of any man's own interpretation; for prophecy was not brought by the will of man,

¹ Sophies or Sophists (from *Σοφός*, wise)—Wise or learned men; in mere human wisdom or learning; as the professors and teachers of Philosophy in ancient Greece—a class of men whom we may suppose the Apostle Paul had in mind, when writing to his Colossian brethren, he says, “Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”—Colos. ii. 8.—W.

but the holy men of God spake as they were led by the Holy Ghost, 2 Pet. i. 20, 21. The interpretation therefore must be by the same Spirit, by which the Scripture was written, of which Spirit we have no certainty upon any Man's credit, but only so far forth, as his saying may be confirmed by the Holy Scriptures. Sum and Substance of Christian Religion, p. 24. Edit. 6.

DR. OWEN.

Our Divines have long since laid down these two things, as indisputable positions.

1. That the only publick, authentick, and infallible interpreter of the Holy Scriptures is the Author of them, from whose inspiration they receive all their truth, clearness and authority; and this Author is the Holy Spirit, partly speaking in the Scriptures themselves, and clearly and plainly expounding his mind, and revealing it by the Analogy of the Whole Divine Doctrine, or Truth delivered in them, in all those parts or places, where it may seem he hath spoken more obscurely, and partly infusing Spiritual Light into our minds, whereby we may be led into all necessary truth revealed in the Word; and therefore, as Christ never appointed any such visible judge, as the Papists so much boast of, so there is no use at all for him.

EDWARD POLHILL.

He (Christ) is the great Illuminator by his Spirit, and so opens our eyes to see the Mysteries in Christ and the Gospel: without this illumination, the outward revelation gives not a saving knowledge.—The Gospel is a perfect outward Revelation, and Rule of Faith, yet our blindness needs an inward Illumination, that we may spiritually discern the Mysteries therein. Answer to Dr. Sherlock, &c. p. 42, 43.

DR. HAMMOND.

There is Need of God's illuminating Spirit to assist our weak eyes, our dark faculties. Postscript before his Paraphrase and Annotations upon the N. Test. p. 10.

By the special operation of his Spirit, he [Christ] gave them [viz. two of his disciples that were going to Emmaus] the Understanding of the Scriptures, in those things especially which concerned the Messiah. Paraph. on Luke xxiv. 45.

RICHARD BAXTER.

None can savingly know God the Father, but the Son, and he to whom the Son will make him known, by the Gospel and the Illumination of the Spirit. Paraph. upon Mat. xi. 27.

The Understanding of Man is shut against the understanding of things spiritual, till Christ open

it. O! pray for this opening. Note upon Luke xxiv. 45.

God by his Spirit hath revealed them to us his Apostles, (and to others that have his Spirit in the Measure that they have it :) for the Spirit of God is given us (in our several measures) to teach us all things fit for us to know, even the Depths of God. Paraph. on 1 Cor. ii. 10.

As a Man's Spirit is conscious of its own secret actings and thoughts, which no man else can know: So the Spirit of God knoweth the secret things of God, and maketh us know them in our Measures, which they that have not the Spirit, cannot by all their Learning know. Ibid. on ver. 11.

And this Spirit, God hath given unto us; not the Spirit of the world, to make us carnally and worldly wise; but the Spirit of God, to make us savour and know God's great mysterious Gifts of Grace. Ibid. on ver. 12.

But they that have not the Spirit themselves, but mere nature, cannot with all their Learning, receive those spiritual mysteries revealed to us by God; for they will seem but fanatick dreams and foolishness to them, not to be believed. Nor can they understand them, for only a mind illuminated by God's Spirit doth discern them. Ibid. on ver 14.

He that believeth and confesseth that Jesus is the Lord, the true Son of God and our Saviour,

hath surely learned this of the Holy Ghost. Paraph. on 1 Cor. xii. 3.

As he (viz. the Holy Ghost) is thus the infallible objective evidence of Christ's Truth, so is he in you an efficient illuminating Teacher, and ready within you to plead Christ's Cause, and teach you all necessary Truth. Therefore you need not any man's testimony and teaching, as those do, that have no other. Paraph. on 1 John ii. 27.

It (viz. the Spirit) is given now to the Faithful, not to reveal to them a new Law and Gospel, but to cause to understand, believe, love and obey that already revealed. Preface upon the N. Testament.

DR. JOHN EDWARDS.

God is the Author of all divine Truth, and of the Discovery of it made to us. An inward enlightening and irradiating of the Mind by the Holy Spirit is absolutely necessary, for the apprehending of the Divine Mysteries which are contained in the Doctrines of the Gospel. Free Discourse concerning Truth and Error, &c. p. 481. Printed 1701.

Let every one of us pray with David, "Lead me in thy Truth, and teach me," Psal. xxv. 5. "O send out thy Light and thy Truth, let them lead me," xliii. 3. "Teach me, O Lord, the Way of thy Statutes," cxix. 33. "Open thou mine Eyes; that I may behold wondrous Things out of thy Law," ver. 18. We are sensible, O Father of heaven, that there is

a natural darkness and blindness in our minds: We cannot perceive the things of the Spirit: They are foolishness to us. And besides this natural indisposition, we are on every side beset with impediments in our way to Truth. The occasions of error and mistake are almost innumerable: We are miserably misled, and it is not in our power to direct our steps, and to keep the right Path. We therefore with all humility beg thy Guidance; do thou vouchsafe to direct and assist us: Let thy Holy Spirit illuminate our Minds, that we may have a clear Discovery of thy Will, and that we may arrive to a sufficient Insight into all the Mysteries of the Gospel. Ibid. p. 481, 482.

To encourage you in your petitions, let me remind you of the Promises which our Saviour hath made viz. That "The Spirit shall teach you all things," John xiv. 26. That this Spirit of Truth "Shall guide you into all Truth," John xvi. 13. and St. John assureth you, that "The Anointing teacheth you of all things, and is Truth," 1. John ii. 27. Ibid. p. 482, 483.

The Helvetican Confession.

The Institution of true Religion depends upon the Internal illumination of the Spirit. Confess. & Expos. Fidei Christianæ, c. 1. in Corp. Confess.

The understanding of Man doth not of itself rightly judge of Divine things. Ibid. c. 9.

In regeneration, the understanding is inlightened by the Holy Spirit that it may understand both the Mysteries and Will of God. Ibid.

The Wirtemberg Confession.

The gift of interpreting Scripture is not of human prudence, but of the Holy Ghost. The manifestation of the Spirit is given to every man, saith Paul, to profit withal. For to one is given, by the Spirit, the word of wisdom, &c. The Holy Spirit is most free in his communications, nor is he tied to a certain sort of men, but distributeth his gifts to men according to his own good pleasure. Wirtembergica Confessio, de sacrâ Scripturâ, in Corp. Confess.

The Synod of Dort.

God powerfully inlightens the minds of the Elect by his Holy Spirit, that they may rightly understand, and discern the things that are of the Spirit of God. Canones Dordrecht super 3tio & 4to Doctrinæ cap. Artic. 11. in Corp. Confess.

The Confession of Faith first agreed upon by the Assembly of Divines at Westminster, and since approved by the General Assembly of the Kirk of Scotland.

Nevertheless, we acknowledge the inward Illumination of the Spirit of God, to be necessary for

the saving understanding of such things as are revealed in the Word. Chap. 1. of the Holy Scriptures, Sect. 6.

This is the Confession of the Presbyterians; with whom the Independents and Particular Baptists, agree word for word; and therefore I need not quote theirs.

Thus we have a cloud of witnesses; Scriptures, Fathers, Papists, Protestants of several denominations, as Episcopal, Presbyterian; and Congregational, as Independents and Baptists; attesting to the Truth of the Quaker's Principle, and indeed the Principle of all true Religion, Faith and Practice; the Internal Testimony of the Holy Spirit: Who was the Teacher of the holy Patriarchs, Prophets, Apostles, and of all the righteous in every generation. For all that ever attained to the Saving knowledge of God, and of Jesus Christ, Whom he hath sent a Light into the World, and of his mind and will, and received power and ability to exercise Repentance towards God, and Faith towards our Lord Jesus Christ, they all had it by the Illumination, influence, and assistance of the Holy Spirit. For the Dispensation of the Holy Spirit, though in Degree different, yet hath been in all Ages of the World, one and the same for Kind, and is at this very Day; "The Manifestation of the Spirit," being as Paul testifieth, "given unto every Man to profit withal," 1 Cor. xii. 7. Both

Jews and Gentiles, bond and free, have a measure of this Spirit afforded unto them; and if any remain in darkness and unbelief, it is not occasioned through any defect or want of this spiritual Teacher, but through men's negligence, non-attention and disobedience to His Divine illuminations, and teachings in their hearts and consciences. For God is good unto all the children of men, and affords them all a Day of gracious and merciful Visitation, with means sufficient both for their present and Eternal welfare, and ability proportionable to the day and means so afforded; so that if any fall short of Peace with God here, and everlasting Felicity hereafter, their Failure and miscarriage will lye wholly at their own Doors; as on the other hand, all they who mind the Day of God's Visitation, and come through Faith in Christ, and sincere Obedience to witness the great Salvation that comes by Him, the alone Mediator and Saviour, having nothing to ascribe unto their own free Will or good Works; their hearts will be enlarged, and their mouths opened to give the Praise and Glory of all, to the free Grace of God, who is the sole Author and Donor of every good and perfect Gift.

It hath been proved, both by Scripture Testimony, and sundry writers both ancient and modern, that it is only by the Testimony of the Holy Spirit of God in the hearts of the Faithful, that they certainly and savingly know, the Holy Scriptures

were given by Inspiration of God, and that the Holy Spirit is the chief, and only certain and infallible Interpreter of them. Now, therefore, let the sober and unprejudiced reader consider, what is the natural and necessary consequence of these premises. Ought we not to acknowledge the same Spirit to be our chief Leader and Guide in the Things of God, and the principal and primary Rule of Faith and Practice; yea, and the supreme and unerring judge in matters of Religion? For these have so necessary a connection with the former, that it being granted, as it cannot be fairly denied, by those who sincerely believe the Divine Authority of the Holy Scriptures; that it is only by the internal Testimony of the Spirit of God, that we come to a certain and Saving Knowledge, both of their Divine Authority, and of the Mysteries therein recorded; it necessarily follows, that the same Spirit is also the chief Leader and Guide in the things of God, the principal and primary Rule of Faith and Practice, and the supreme unerring Judge in Matters of Religion.

SECTION VI.

TWO GRAND OBJECTIONS ANSWERED; AND THE WAY DECLARED HOW WE MAY CERTAINLY KNOW, THAT WE HAVE THE SPIRIT OF CHRIST, AND THAT OUR DOCTRINE IS OF GOD.

OBJ. But doth not this in effect set the Holy Scriptures aside, and render them useless?

Ans. No; it sets them in their right place, and makes them truly useful; for in owning them as we do, to be a secondary and subordinate Rule or Guide; it doth not detract or derogate from them, but ascribes unto them what properly appertains to them, that is, to be ministerial and subservient to Him, to wit, the Holy Spirit, from Whom they came forth and receive all their Authority and Usefulness.

For as we ought not so to acknowledge them a Rule of Faith and Practice, as thereby to lessen the supreme Authority of the Holy Spirit, so in ascribing the preeminence to the Holy Spirit, we do not condemn or undervalue the Holy Scriptures.

Obj. But there are many impostors and deceivers that pretend to the Spirit, and under that Pretence do publish their own foolish imaginations, as

the Sacred Dictates of the Divine Oracle: How shall we certainly know that we have the Spirit of Christ, and so be able to distinguish the one from the other?

Ans. There were many impostors and deceivers in Christ's and the Apostles' Days, and so there are in ours: but as that did not hinder, but that there were those who were truly taught and led by the Holy Spirit, then, so it doth not hinder, but that there are such now. For though some are deceived, and have broached errors instead of truth, yet it doth not follow, that all are so deceived; for then Christ's Promise would fail, which is impossible; Who promised to send the Comforter to guide the Faithful into all Truth.

But to the Question, How shall we certainly know, that we have the Spirit of Christ, and that our Doctrine is of God?

Ans. There is a two-fold Evidence of this, inward and outward.

1. The inward evidence is the testimony of the Spirit itself. This testimony the Apostles had, "The Spirit itself beareth witness with our Spirit, that we are the children of God," Rom. viii. 16. And not only the Apostles had it, but it was, and is, also the common Privilege of the Faithful; for the "Spirit of God dwells in them," ver. 11., 1 Cor. iii. 16., 2 Tim. i. 14. "They are led by the Spirit of God," ver. 14. "They had received the Spirit of

Adoption, whereby they cried Abba, Father," ver. 15. Gal. iv. 6. "The Spirit helps their Infirmities, and makes Intercession for them," ver. 26. "They are the Temple of God," 1 Cor. iii. 17. "The Temple of the Holy Ghost which is in them," 1 Cor. vi. 19. And as they have this Testimony in themselves, so they know that they have it. For the testimony of the Spirit is a selfevidencing testimony. Therefore saith the Apostle John, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit," 1 John iv. 13. Again, "It is the Spirit that beareth witness, because the Spirit is Truth," 1 John v. 6. "And he that believeth on the Son of God, hath the Witness in himself," ver. 10. Now this Witness is a true witness and cannot deceive, because it is the Spirit of Truth.

And as the Holy Spirit is such a witness, dwelling in, and leading and guiding the Faithful; so that they may certainly know that they have the same Spirit dwelling in, and leading and guiding them, and that, by its inward evidence.

1. For they may certainly know, that they do believe on the Son of God, with that Faith that is unfeigned, and by which the heart is purified: for this Faith is evidential and assuring; and consequently the knowledge of it is certain. Now they who certainly know, that they have this knowledge, may be certain also of the Spirit of Christ

dwelling in them ; for “He that believeth on the Son of God, hath the witness in himself,” 1 John v. 10. and this witness is the Spirit, for it is the “Spirit that beareth Witness,” ver. 6. Of whose Testimony they may be as certain, as of that Faith which the Spirit beareth Witness to.

2. They may certainly know, that they love the Lord above all, and their neighbour as themselves ; for the command implies not only a possibility of knowing of it in general, but also of such a knowledge, as respects their own immediate concernment therein, and personal benefit arising from a sense of their conformity and obedience thereunto. And seeing they may certainly know this, they may also as certainly know, that the Spirit of Christ dwelleth in them ; for “God is Love, and he that dwelleth in Love, dwelleth in God, and God in him,” 1 John iv. 15. And “If we love one another, God dwelleth in us, and his Love is perfected in us,” ver. 12.

3 They may certainly know that Christ lives in them, and consequently that they have his Holy Spirit ; “I live,” saith the Apostle, “and yet not I, but Christ liveth in me,” Gal. ii. 20. And lest any should say, this was a privilege peculiar to him and the rest of the Apostles ; he shows that all Believers are intitled to it. “Examine yourselves,” saith he to the Corinthians, “whether ye be in the Faith ; prove your own selves. Know ye not your

own selves, how that Jesus Christ is in you, except ye be Reprobates," 2 Cor. xiii. 5. He makes it the incumbent duty of every individual Christian, to examine himself, and to come to a certain knowledge of Christ's being in him; a matter of such importance, that he makes the Ignorance of it, a Mark of Reprobation; and therefore it is possible to be attained, or the exhortation can have no force in it.

4. This matter is further evident from the Promise of Christ to his Disciples; "Ye shall know that I am in my Father, and you in me, and I in you," John xiv. 20. "Ye shall know:" and to let us understand, that this Promise was not limited to them, he addeth ver. 21. "He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to (¹ or in) him." Which Manifestation is expressed, ver. 23, by their "Coming unto him, and making their Abode with him." Which would be very strange, if this Coming to, and Abode with him, should not be known by him, and all those to whom they thus come, and with whom they thus abide. Besides, the Denial of the Knowledge of this Manifestation and Indwelling of Christ, is a flat Contradiction to his Promise, Ye shall know.

¹ Ἐμφανίσω αὐτῷ ἐμαυτόν.

And that this Knowledge as aforesaid, hath relation to the Spirit of Truth, he tells his disciples, and in them all the Faithful, as the context makes it out, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, which the World cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you," ver. 16, 17. And, did not Christ, in his discourse with the woman of Samaria, say unto her? "Whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him, a Well of Water springing up into everlasting Life," John iv. 14. And to the Jews on that great day of the feast of Tabernacles, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living Water," John vii. 8. "But this spake he of the Spirit, which they that believe on him, should receive," ver. 9. And can the Spirit be thus received, as a "Well of Water springing up into everlasting Life," or as "Rivers of living Water," but it must be known by those in whom this well, these rivers of living Water are?

5. If a Man may certainly know that he is a Member of the mystical Body of Christ, then he may certainly know that he hath the Spirit of Christ dwelling in him. But the former is true,

and therefore the latter. For Proof of the former, I argue thus ; If he may certainly know his Sanctification, new Birth, Adoption, Justification, Growth in Grace, and Perseverance therein to the End, then he may certainly know, that he is a Member of the mystical Body of Christ. But he may certainly know his Sanctification, new Birth, &c.

1. His Sanctification. "Ye know," saith the Apostle Peter, "that ye were not redeemed with corruptible Things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot," 1 Pet. i. 18, 19. "Seeing ye have purified your souls in obeying the truth through the Spirit," ver. 22. "Elect according to the Foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ," ver. 2. "Ye also as lively stones, are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices acceptable to God by Jesus Christ," 1 Pet. ii. 5. "A chosen Generation, a royal Priesthood, an holy Nation, a peculiar People; that ye should show forth the Praises,"¹ or Virtues, "of him who hath called you out of darkness, into his marvellous Light. Which in time past were not a people, but are now the People of

¹ Τὰς ἀρετὰς.

God, which had not obtained mercy, but now have obtained Mercy," ver. 9, 10. These passages make it manifest, that Sanctification is a thing certainly to be known by the sanctified ones. A Work whereof they may be assured, from an inward, real sensation or feeling in themselves. For they are the Sheep of Christ; they hear, they know his Voice: he calleth them by Name, leadeth them out, goeth before them, and they follow him, John x. 3, 4. They know him to be the Door into the Sheep-fold, ver. 1, 7, 9. The good Shepherd, that giveth his Life for the Sheep, for he knoweth his Sheep, and is known of them, ver. 11, 14. For they have their Life, Feeding and Salvation from him.

2. The New-birth or Regeneration, is a thing which may be certainly known; for when a man is born again, I mean by a thorough work of the Spirit of Christ, then Christ is formed in him, and he is a new Creature, in Christ, and "Old Things are passed away; behold, All Things are become new," 2 Cor. v. 17. The old man is put off, and the new man is put on; For a new Heart, and a new Spirit is given to him, that is thus born again, and an "Understanding that he may know him that is true," 1 John v. 20. "For he is taught of God, as the truth is in Jesus," John vi. 45, and Eph. iv. 21.

3. Adoption may be certainly known by the Faithful in Christ Jesus: for "When the Fulness of the time was come, God sent forth his Son made

of a woman, made under the Law : to redeem them that were under the Law, that we might receive the Adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying Abba, Father," Gal. iv. 4, 5, 6. And can Adoption be received, and yet remain impossible to be known by the Adopted? or, the Spirit of Christ cry, Abba, Father, in their hearts, and they may not know it? or, they themselves by the Spirit of Adoption use the same Cry, Rom. viii. and yet be ignorant thereof?

4. Justification may also be certainly known by those that are Justified, or, else what means that language of the Apostle Paul, "Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ," Rom. v. 1. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11. It would minister little Comfort or Satisfaction to those to whom he thus wrote, if they were under an absolute Impossibility of witnessing the Truth of it in themselves.

5. Growth in Grace may no less be certainly known by those that do grow therein. For,

1. The Apostle Peter exhorts to it, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii. 18. "Add to your faith, virtue; and to virtue, knowledge; and to

knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," 2 Pet. i. 5, 6, 7.

2. The Apostle Paul proves the possibility, yea, the Certainty of attaining this Knowledge, from the blessed gifts and effects of Christ's Ascension, who "Gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the Fulness of Christ," Eph. iv. 8, 11, 12, 13.

3. The Apostle John exemplifies it in three States or Growths in Christianity, as little Children, young Men, and Fathers. "I write unto you, Fathers, because ye have known him, that is, from the beginning. I write unto you, young Men, because ye have overcome the wicked One. I write unto you, little Children, because ye have known the Father," 1 John ii. 13.

Can these Gifts be given to, and this Growth be in Men, and themselves remain ignorant thereof?

6. And Lastly, Perseverance in the Grace of God unto the End, may be certainly known by the true disciples and Followers of Christ. "They that walk in the Light," 1 John i. 7. "That pa-

tiently continue in Welldoing," Rom. ii. 7. "That cry day and night unto God," Luke xviii. 7. "That are steadfast and unmovable, always abounding in the work of the Lord," 1 Cor. xv. 58. "That run with Patience the Race that is set before them, looking unto Jesus the Author and Finisher of their Faith," Heb. xii. 1, 2. "That are Followers of God as dear Children," Eph. v. 1. "That are led by the Spirit of God," Rom. viii. 14. "That press towards the mark for the Prize of the high calling of God in Christ Jesus," Phil. iii. 14. "That are fervent in Spirit, serving the Lord," Rom. xii. 11. "That are perfecting Holiness in the fear of God," 2 Cor. vii. 1. "That pray alway, with all Prayer and Supplication in the Spirit, and watch thereunto with all Perseverance," Eph. vi. 17. "That through the Spirit wait for the hope of righteousness by Faith," Gal. v. 5. "That abstain from all appearance of evil," Thess. v. 22. "That eat of the hidden Manna, and that have the white stone, and in the Stone a new Name written, which no man knoweth, saving he that receiveth it," Rev. ii. 17. "That have washed their robes, and made them white in the blood of the Lamb; and therefore are before the throne of God, and serve him day and night in his Temple, and he that sitteth upon the throne dwelleth among them," Rev. vii. 14, 15. "That come to be made pillars in the temple of God, and go no more out," Rev. iii. 12. They

are those that persevere in the grace of God, and so persevering through the continual help and assistance of the Holy Spirit, working in them that which is well pleasing in the sight of God through Jesus Christ, to whom be glory for ever and ever; they cannot but be sensible of their Perseverance and Continuance in the Grace of God.

The Certainty of this internal Evidence may be demonstrated from their spiritual sense and experience, which the Faithful are made partakers of in their measure. For as they have outward and corporeal senses to distinguish outward and corporeal things; so they have inward and spiritual senses to discern inward and spiritual things.

They have a spiritual Taste given them; "How sweet are thy words unto my taste? yea, sweeter than honey to my mouth, Psal. cxix. 103. "O taste and see that the Lord is good," Psal. xxxiv. 8.

They have a spiritual Smell; "Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee," Cant. i. 3.

They have a spiritual Hearing, Sight and Touch; "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, that which we have seen and heard, declare we unto you," 1 John i. 1, 3. And that this is to be understood not of out

ward Hearing, Seeing, and Handling, but of that which is inward and spiritual, 1 John ii. 3, is manifest from what immediately follows in the 2d and 3d Verses; "That ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." For as this Fellowship is inward and spiritual, so also is the Sense which the Faithful have and exercise in it.

2. As to outward Evidence in the matter under consideration, viz. Of certainly knowing that we have the Spirit of Christ; though the inward evidence claims the Preference, yet there is that observable in Life and Conversation, which carries the image and superscription of Certainty upon it. The Apostle John hath laid down a certain Rule in this Case, "Every one that doeth Righteousness is born of him," viz. of God, 1 John ii. 29. "He that doeth righteousness is righteous, even as he is righteous," 1 John iii. 7. "He that doeth good, is of God," 3 John v. 11. "Hereby do we know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him," 1 John ii. 3, 4, 5. And the Apostle James describing the pure Religion, and undefiled before God and the Father, draws it up in this short, yet very comprehensive Manner. It is "To

visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," James i. 27.

Faith itself is but an empty Name, without Good Works. "For what doth it profit, my brethren, though a man say he hath Faith, and have not Works? Can Faith save him? If a brother or sister be naked, and destitute of daily food; and one of you say unto them, depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so Faith; if it hath not Works, is dead, being alone," James ii. 14, 15, 16, 17. Works are an evidence and demonstration of Faith. "I will show thee my Faith by my Works," ver. 18. Abraham and Rahab were justified by Works, ver. 21, 25. They have that Relation in some sort unto Faith, which the Soul hath to the Body, "For as the Body without the Spirit is dead, so Faith without Works is dead also," ver. 26. The Works the Apostle instances in were external, viz. Abraham's offering Isaac his Son upon the Altar, and Rahab's receiving the Messengers, and sending them out another Way, ver. 21, 25, and being certain evidences of their living Faith, we may thence conclude, that if by Faith we work Righteousness, we have that Faith also, and consequently the Spirit of God, the sole Author and efficient cause thereof, by which He doth enable us

to do the Works of Righteousness. And this shows the necessary Conjunction or Concurrence of Faith and Works in Justification; for whether Faith and Works be considered as Fruits of the Spirit, or conditions of the covenant of Grace, yet both must concur in complete Justification; it being God that justifieth by both; for the Apostle James is positive, "That by Works a Man is justified, and not by Faith only," ver. 24. That is, such Works as are wrought by the Spirit of Christ through Faith; Works of Evangelical Holiness and Obedience. For the old and new Covenant do so far agree, that the condition, upon which eternal Life was, and is, promised under both, remains unalterably the same. Do this and live, was the style of the old covenant; and is it not also the language of the new? Did not Christ say to his disciples, "If ye know these Things, happy are ye if ye do them," John xiii. 17. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in Heaven," Matth. vii. 21. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a Rock," ver. 24, 25. And to the young Man, "If

thou wilt enter into Life, keep the Commandments?" Mat. xix. 17. And again, in the Rev. "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City," Rev. xxii. 13, 14. Agreeable hereunto is the Doctrine of the Apostle Paul; for though he insisted upon Justification by Faith without the deeds of the ceremonial Law, yet he excludes neither moral, nor evangelical Obedience. For "In Christ Jesus," saith he, "neither Circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love," Gal. v. 6. "A new creature," Gal. vi. 15. "The keeping of the Commandments of God," 1 Cor. vii. 19. "For not the hearers of the law are just before God, but the Doers of the Law shall be justified," Rom. ii. 13. "Jesus Christ being the author of Eternal Salvation to them that obey him," Heb. v. 9, so that Faith and Works are both, concerned in our complete Justification; Faith preceding, Works immediately accompanying; or, as the Apostle James expresseth it in the Example of Abraham, both the father and pattern of all the Faithful, "Seest thou how faith wrought with his works, and by Works was Faith made perfect?" James ii. 22. For no Man is or can be justified by a solitary, dead, or unworking faith. Whosoever is justified, he is also in measure

sanctified. And ¹so far as he is sanctified, so far he is justified, and no further. I do not here mean God's gracious Non-imputation, or Remission of former Transgressions, which is his Justification from the Guilt of Sins that are past, wherein he is pleased freely to forgive them, on the Account of Christ alone, the great and only Sacrifice of Propitiation, through our Repentance from dead Works, and Faith towards the Lord Jesus Christ. For this admits of no degree, but is one entire and complete act of his free pardoning Grace and Mercy, for the Sake of Christ. But the Justification, I now speak of, is the making of us just or righteous by the continual help, work, and operation of his Holy Spirit, in our waiting upon the Lord in Faith and humility for it, whose grace is never wanting to those that truly seek unto, and rely only upon him, to subdue and mortify Sin, both in its acts and habits, in its being and nature in us, and to quicken and raise us up to universal Holiness and righteousness of Life, to the end that we may grow in grace and the saving knowledge of our Lord and Saviour Jesus Christ. And as we

¹ *Justitia Dei nobis fit justitia, cum ei cohærendo juste vivimus; et tanto magis minusve justi sumus, quanto magis illi minusve cohæremus.*
Aug. Epist. 85. an Consentium.

The Righteousness of God, is made our righteousness, when by cleaving unto Him we live righteously; and we are so much the more or less righteous, as we do more or less cleave unto Him.

wait for the continual help and assistance of his Holy Spirit, and come to witness the effectual working of the same in ourselves; so we shall experimentally find, that our Justification is proportionable to our Sanctification; for as our Sanctification goes forward, which is always commensurate to our faithful Obedience to the manifestation, influence, and assistance of the light, grace, and Spirit of Christ; for all our loss is in the unfaithfulness and disobedience; so shall we also feel and perceive the Progress of our Justification, that is to say, upon every Act or Degree of Sanctification, an Act or Degree of Justification. And for an evidence of this, I appeal not only to the Testimony of the Scriptures, but to the Witness of God, in the Hearts and Consciences of all the truly sanctified and justified Ones.

Obj. If Justification be making a man just or righteous, then there is no Difference between Justification and Sanctification, but the Scriptures make a Difference between them.

Ans. Justification, as it denotes God's gracious Non-imputation or Remission of Sins that are past, for the sake of Christ alone, upon our Repentance and Faith, so it differs from Sanctification.

For to justify in that Sense is to pardon or forgive; and though God doth never pardon any their former Transgressions, without some true work of Sanctification begun in the soul; yet that Pardon

is not Sanctification. But taking Justification for the making just or righteous in the Sense a little before explained, so it is all one with Sanctification: And so the Apostle Paul frequently uses it; "But to him that worketh not, but believeth on him that justifieth the Ungodly," Rom. iv. 5, where by justifying the Ungodly is understood the making of him just or righteous; and not the Reputing or Reckoning of him so, that is unjust and unrighteous; for that would be a manifest contradiction to the Justice and Righteousness of God, who accounteth all Men as they are, and therefore justifying in this place is to be taken for making Just, or sanctifying. Augustine hath a good note upon this text.

Who is it that justifieth the ungodly? He that of the ungodly maketh him just or righteous. Aug. in Psal. 30. concione prima.

So Dr. Gell, "Can this be truly said of the most just God, that he justifies the Ungodly? Doth he not say expressly, I will not justify the wicked? Exod. xxiii. 7. Nay, doth he not abhor this in us? Prov. xvii. 15, and xxiv. 24. Isa. v. 23. How then can God be said here to justify the ungodly? I have heretofore, saith he, shown, that God then justifies the Ungodly, when he takes away his Ungodliness from him. It is not therefore to be understood 'in sensu composito;' as if then, when God had justified the ungodly, he yet continued ungodly;

but 'in sensu diviso;' God justifies the ungodly, by taking away his ungodliness from him. And thus Abraham being yet an Idolater, as Philo Judæus, and divers of our own gather out of Josh. xxiv. 2, he believed in God, who justified Abraham, and took away his Idolatry and all his sins from him, and made him of an Idolater, a Worshipper of the true God; of an Ungodly man, a Godly man; so God justifies the Ungodly. See his "Essay towards the Amendment of the last English Translation of the Bible," p. 152.

So Bishop Hall, "That there is an inherent Justice in us, is no less certain; than that it is wrought in us by the Holy Ghost. For God doth not justify the wicked man as such; but of wicked makes him good; not by mere acceptation, but by a real Change, while he justifies him whom he sanctifies. These two Acts of Mercy are inseparable." And in the Margin he quotes Bellarmin, to show his accordance with him in this point. ¹Nunquam remittitur culpa, quin simul infundatur justitia, Bellar. l. 2. de justific. cap. 13. The old Religion, chap. v. p. 27. Edit. 2.

"We may," saith John Smith, "in a true sense be as Legal as ever the Jews were, if we converse with

¹ "The Fault is never forgiven, but Justice is withal infused." Or more correctly rendered, thus: "The Sin is never remitted, unless at the same time Righteousness is imparted." W.

the Gospel, as a thing only without us, and be as far short of the Righteousness of God as they were, if we make the Righteousness, which is of Christ by Faith, to serve us only as an Outward Covering, and endeavour not after an internal Transformation of our minds and souls into it." *Select Discourses*, p. 324.

"Far be it from me," saith he, "to disparage in the least the Merit of Christ's Blood, his becoming obedient unto death, whereby we are justified. But I doubt sometimes some of our Dogmata and notions about Justification may puff us up, in far higher and goodlier conceits of ourselves, than God hath of us; and that we profanely make the unspotted Righteousness of Christ, to serve only as a Covering, to wrap our foul deformities and filthy vices in. *Ibid.*

"Again, I doubt not but the merit and obedience of our Saviour, gain us favour with God, and potently move down the benign influences of Heaven upon us; but I think we may sometimes be too lavish and wanton in our imaginations, in fondly conceiting a greater change in the esteem, which God hath of us, than becomes us, and too little reckon upon the real and vital emanation of his favour upon us." *Ibid.* p. 325.

Then he proceeds to lay down the doctrine of Justification and divine Acceptance; and for the

better understanding of his mind therein, he comprises it in these two propositions.

1. "That the Divine judgment and estimation of every thing is according to the Truth of the thing; and God's acceptance or disacceptance of things is suitable and proportionable to his Judgment. Thus St. Peter plainly tells us, Acts x. "God is no Respector of persons; but every one that worketh righteousness is accepted of him." Ibid. 325, 326.

2. "God's justifying of sinners in pardoning and remitting their Sins, carries in it a necessary Reference to the sanctifying of their Natures; without which, Justification would rather be a glorious Name, than a real Privilege to the Souls of Men." Ibid. p. 329.

In the same Sense the Apostle Paul useth the Word justified, viz. for made just or righteous, Rom. v. 1. "Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ." For the Justification here spoken of, is that which is attended with "Peace with God," a fruit of the Spirit, Gal. v. 22. "The Work of Righteousness," Isa. xxxii. 17, wrought and witnessed inwardly; and therefore they that have it are made just or righteous. A wicked or unrighteous man can have no Peace with God in that state; for as the Prophet Isaiah testifieth, "There is no Peace, saith my God, to the wicked," chap.

lvii. 21, and the Apostle Paul, that "The wrath of God is revealed from Heaven, against all ungodliness, and unrighteousness of men," Rom. i. 18, and that "He will render to every man according to his Deeds; unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile," Rom. ii. 6, 8, 9. So if we consider the nature of things, it is impossible it should be otherwise. For God being righteousness itself, most perfect, yea, infinite and eternal Righteousness, how can an unrighteous man remaining in his Unrighteousness have Peace with him? "Thou art not a God," saith David, "that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity," Psal. v. 4, 5. And having humbly sought the Lord in this weighty matter, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" The Lord gave him this gracious Answer, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," Psal. xv. 1, 2. So the Prophet Isaiah, "The Sinners in Zion are afraid, fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh

uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on High; his place of defence shall be the Munitions of Rocks, bread shall be given him, his waters shall be sure," Isa. xxxiii. 14, 15, 16. Thus the Righteous, they that are truly, not imaginarily so, have Peace with God, through Faith in Jesus Christ.

They have Communion with the Father and the Son, and fellowship with the Spirit, being joined to the Lord, and made partakers of the Divine nature. But with the unrighteous, it is not so; they are in the enmity against God, and in the alienation from that Heavenly communion which the righteous, by the Righteousness of Christ, graciously wrought in them by his Holy Spirit, and so truly imputed, or accounted to them through Faith in the operation of God, do enjoy. "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?" 2 Cor. vi. 14, 15. It is no more possible for an unrighteous man or woman to have Peace with God, abiding such, than for the greatest Contrarieties to be reconciled. And therefore it being Peace with God through Jesus Christ, which is the blessed Fruit of the Justification here mentioned by the

Apostle, and this Peace none other but the Work of Righteousness, the Justified in this text, without manifest contradiction to the genuine scope and argument of it, cannot be understood of any, but such as are made Just or Righteous.

This Argument the Apostle prosecutes throughout Chapter v. Rom., shewing, ver. 8, how "God commendeth his Love towards us, in that while we were yet sinners, Christ died for us," ver. 10. That "When we were enemies, we were reconciled to God by the Death of his Son," put into a Capacity of reconciliation, ver. 9. That we are justified by his Blood; that is, he and the saints in Christ Jesus, were made just or righteous by the blood of Christ, as is evident from ver. 19. "As by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous." Where observe the Parallel between the one and the other. As the One were made Sinners, truly and really, so the Other are truly and really made Righteous. That this is the meaning of the Apostle, will appear by consulting other places where the same subject is treated of. See Col. i. 14. "In whom we have redemption through his blood, even the forgiveness of sins." But is this Redemption only to be taken outwardly? No surely; for here is an inward Redemption principally intended, as the Apostle's foregoing words clearly evince. "Giving thanks," saith he, "unto

the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," ver. 12, 13, which Words show that the Redemption, which he and Timotheus had through the Blood of Christ, was an inward, spiritual Redemption; for they were delivered from the power of darkness, and translated into the Kingdom of Christ, and so made meet to be Partakers of the Inheritance of the Saints in light; which denotes an inward Change of heart and mind, which no mere outward imputation could effect. And then for the remission of sins, by which this redemption is expressed, it signifies more than the bare Pardoning or Forgiving of them, namely; the putting of them away by real Sanctification. See Luke i. 77, and xxiv. 47, where the Knowledge of Salvation, and Repentance, are placed before Remission of Sins, to show that they are then effectually pardoned, when they are put away from us by Repentance; in which consists the experimental knowledge of Salvation. For till we know a cleansing from sin in our measures, the notion of forgiveness will avail us little. And therefore David, when he begs for pardon, is very importunate to have his Sins put away from him, expressing the matter by walking, cleansing, purging, Psal. li. 2, 7. And Asaph prays after the same manner, "Help us O

God of our salvation, for the glory of thy Name; and deliver us, and purge away our sins for thy Name's Sake," Psal. xcvii. 9. So the Lord speaks by the Prophet Isaiah, to rebellious Judah, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." And then it follows, "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool," Isa. i. 16, 17, 18. It is true, the Lord pardons Sin, not upon Consideration of any Merit or Desert in our Repentance, Faith, and Obedience, but purely of his Free Grace and Mercy in Christ Jesus; yet, whensoever he doth it, there is a previous Work of Sanctification, as a necessary condition or qualification required thereunto. "For thus saith the Lord, the God of Israel,—I will cleanse them from all their iniquity, whereby they have sinned, and whereby they have transgressed against me," Jer. xxxiii. 4, 8. This is also expressed by the sprinkling of clean Water upon them, Ezek. xxxvi. 25, to cleanse them from their filthiness; and by the "Fountain opened to the House of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness," Zec. xiii. 2. Of the same Import is that saying of Christ to Peter, "If I wash thee not, thou hast no Part with me," John xiii. 8, and of Peter to the Jews, "Repent ye therefore and be converted, that your sins may be blotted out, when

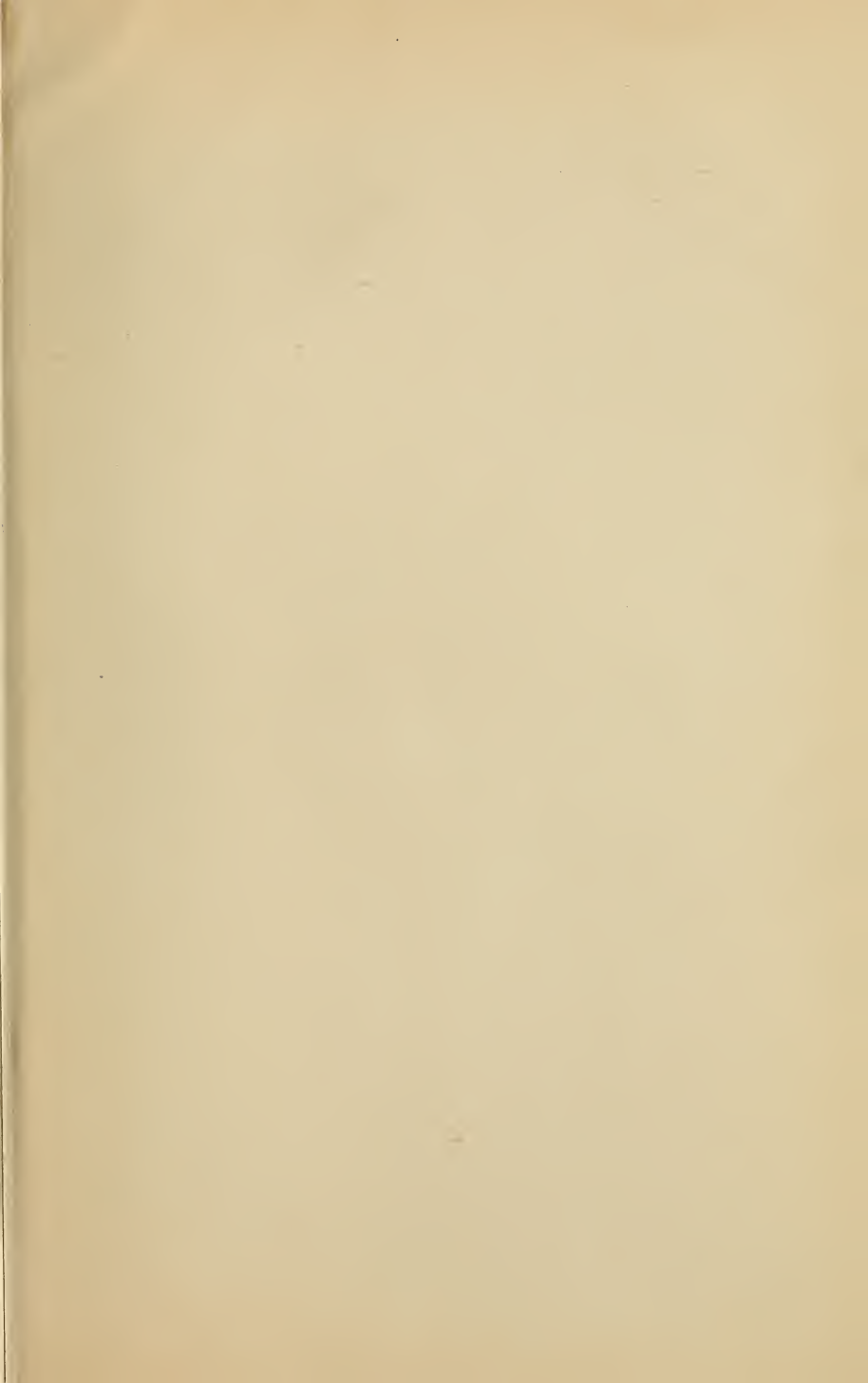
the times of refreshing shall come from the presence of the Lord," Acts iii. 19. There is no Remission without Repentance: no blotting out of Sin without Conversion from Sin. This is the great Blessing of the Gospel Dispensation, "God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquity," ver. 26. So that Remission of Sins is turning from them, putting them away from us; and as this comes to be known, so Redemption comes to be witnessed by the Blood of Jesus.

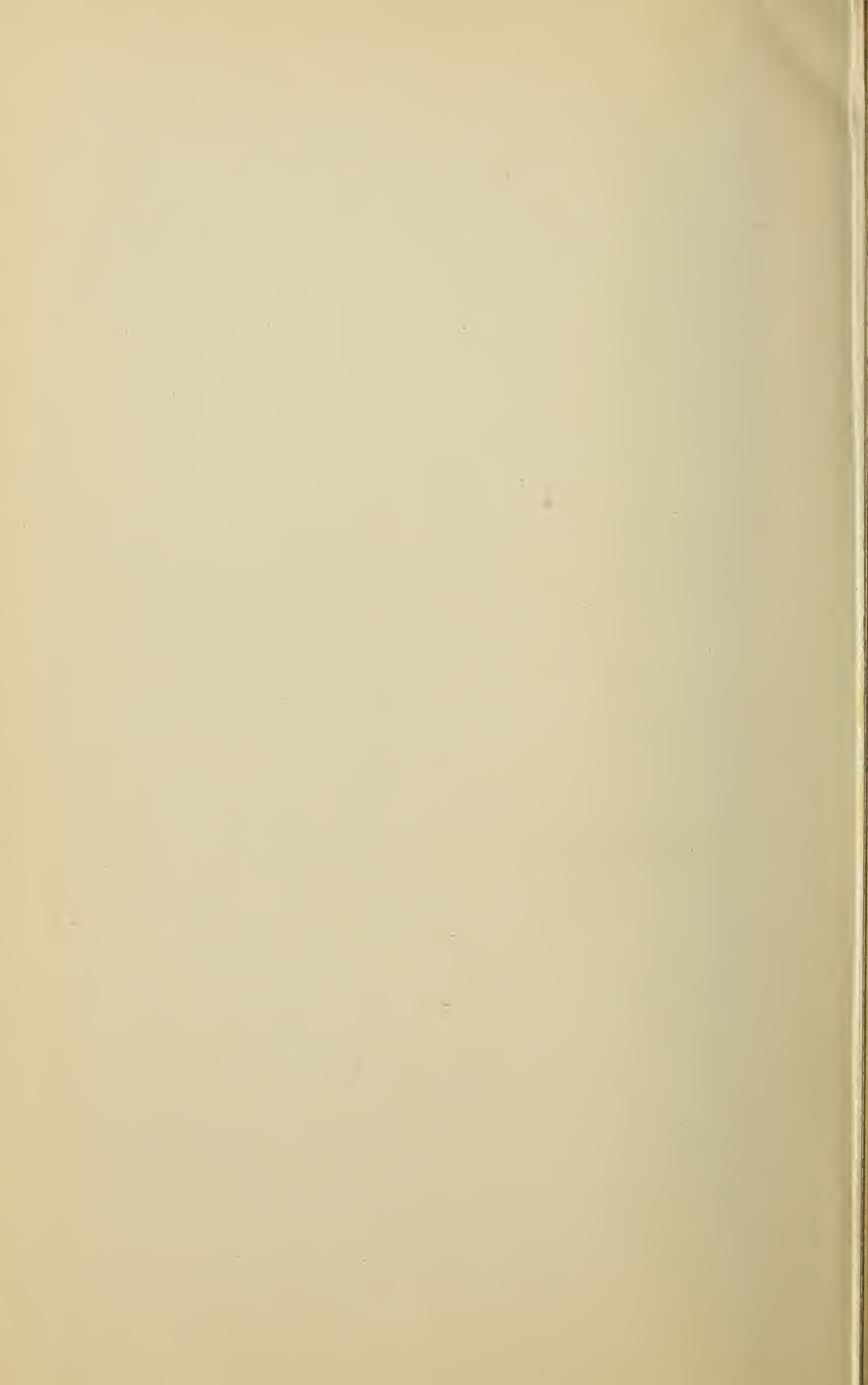
For as was hinted before, there is not only an Outward, but also an Inward or Spiritual Redemption; and the Outward cannot effectually accrue to any, until they are made Partakers of the Inward. It is humbly and sincerely acknowledged to the praise and glory of Almighty God, in Whom compassion doth abundantly flow toward the children of men, that Jesus Christ hath given Himself a Ransom for all, wherewith the Father is well pleased or satisfied, and whereby all mankind is put into a Capacity of Reconciliation and Salvation: and this is truly and properly an Outward Redemption, because the work is wholly without man. But that he may come to be effectually intitled to the comfortable Benefit of it, he must first know the Work of the Light, Grace or Spirit of Christ in his Heart, in inlightening and sanctifying him; and this is truly and properly an

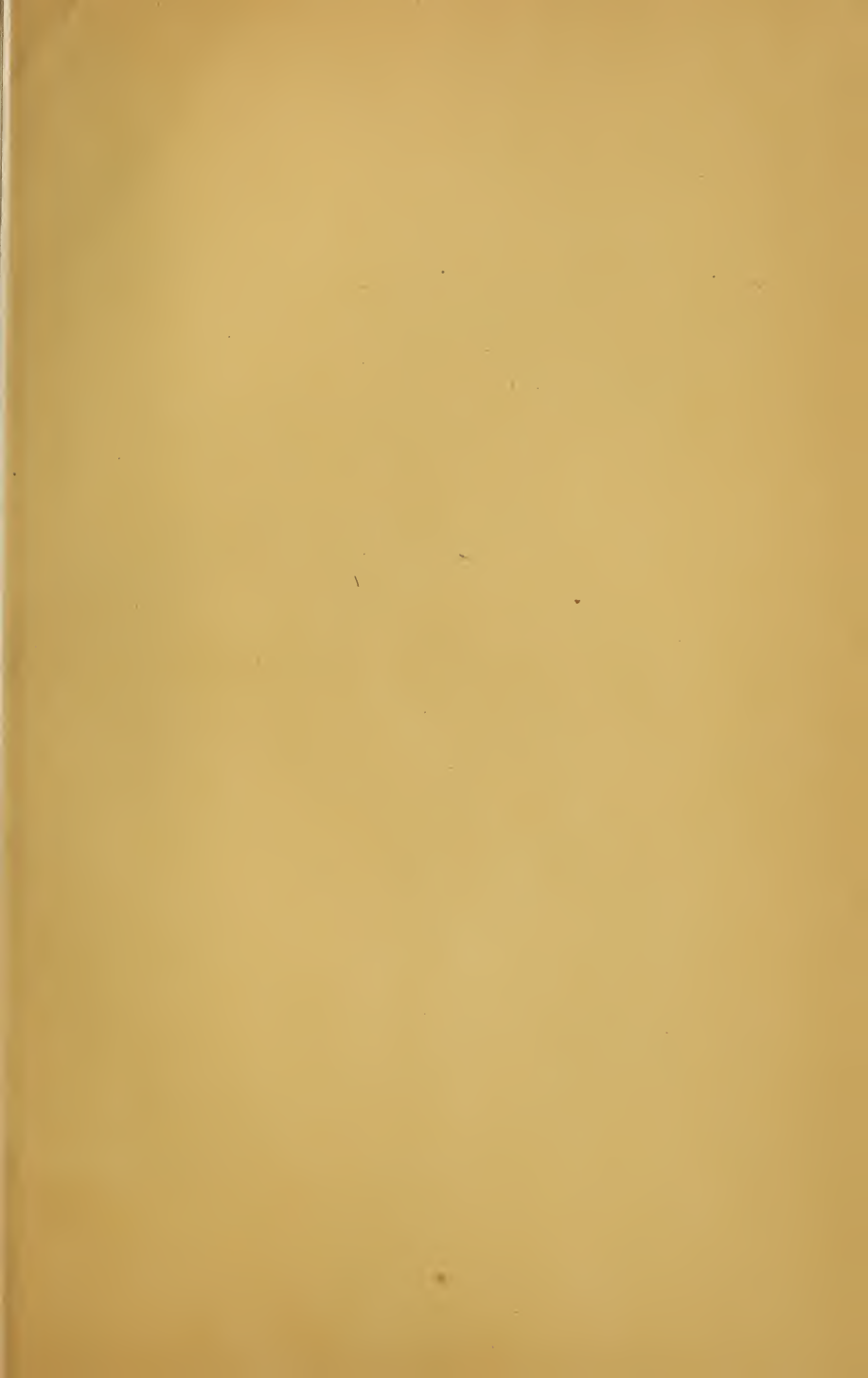
Inward Redemption. Now both these Redemptions are of the Free Grace of God, through the Blood of Jesus Christ, Who gave Himself for us, that He might redeem us from all Iniquity, and purify unto Himself a peculiar People, zealous of Good Works.

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